1 LEVEL

Fiqh

Islamic Jurisprudence

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Fiqh

Islamic Jurisprudence

Level 1

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Al-Shatei, Beutat Business - Office. 16
Mob: +966 50 444 6432, Tel: +966 12 6929242
P.o. Box: 126371 Jeddah 21352
www.zadgroup.net

Distribution

KSA - Riyadh
King Fahd Road, Al-Olayia
Tel: +966 11 4808654, Fax: +966 11 4808095
P.o. Box: 67622 Riyadh 11517
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بسم الله الرحمن الرحيم

Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah عَزَّوَجَلَّ says: *{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise}* [Aal Imran 3:18]. Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah عَزَّوَجَلَّ says: *{and say, "My Lord, increase me in knowledge"}* [Ta-Ha 20:114].

In the hadith it says: **«Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise.»** Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in a modern and easily-understood style. We ask Allah عَزَّوَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad
Academy Series

Fiqh

Islamic Jurisprudence

Level 1

The Book of Purification (taharah)

1

Purification, impure substances, water and the categories thereof

In this unit we will study

Introduction

1. Definition of purification and the categories thereof
2. Definition of impure substances and the categories thereof
3. Categories of water and rulings thereon
4. Rulings on vessels

Purification (taharah)

What is meant by taharah (purification) in Arabic is cleanliness and keeping away from dirt and filth.

Purification is of two types:

The first type is metaphorical purification:

This refers to purifying the heart and keeping it free of shirk and sin, as Allah عَزَّوَجَلَّ says: *{O you who have believed, indeed the polytheists are unclean [najis]}* [at-Tawbah 9:28].

And He says: *{Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification}* [Al-Ahzab 33:33].

The second is physical purification:

This refers to removal of [minor] impurity and removal of khabath (dirt, filth).

The word khabath refers to physical impurities (najasah), which must be removed from the body and clothing of the worshipper, and the place in which he is praying.

Types of impurity [hadath].

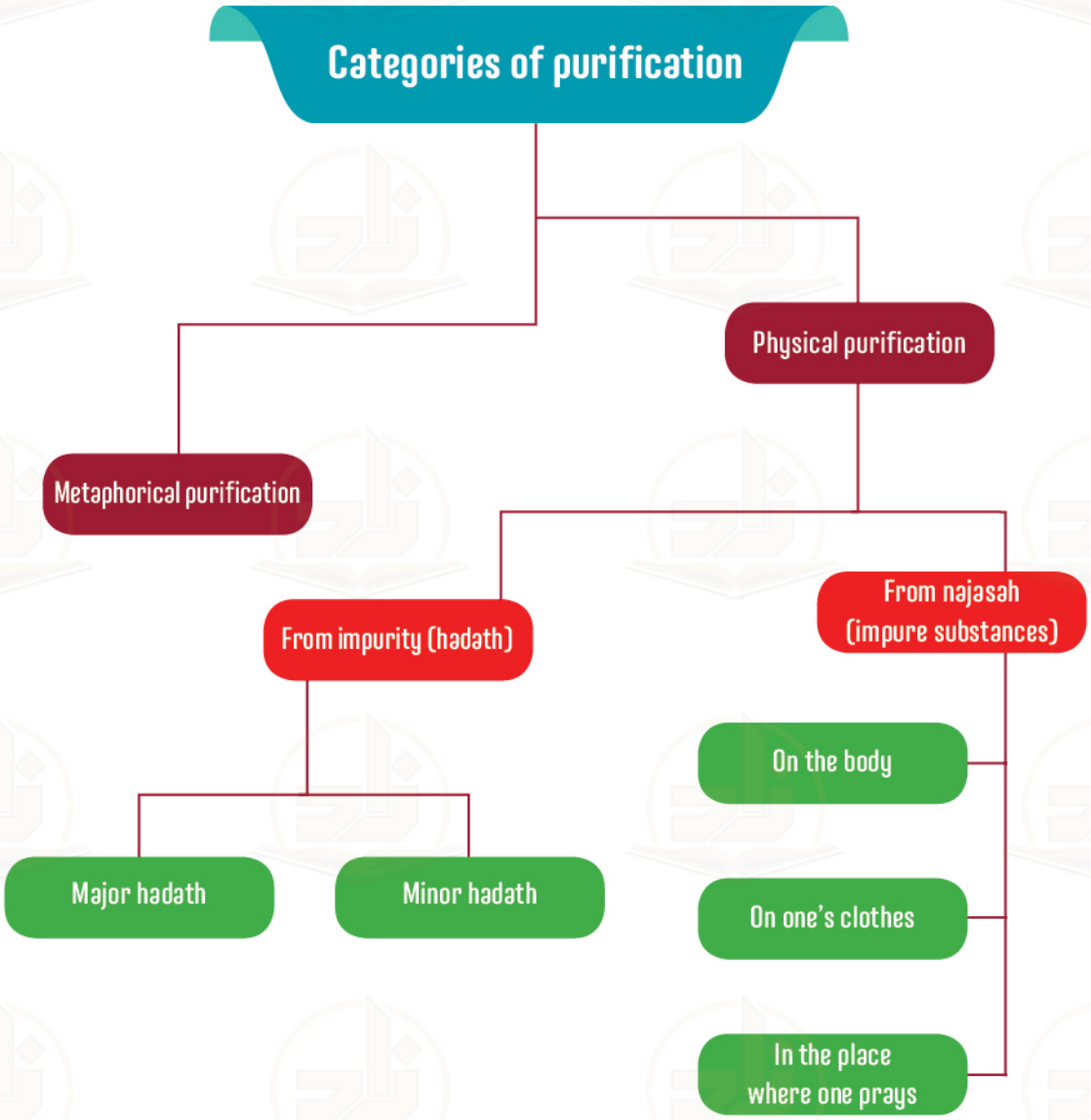
Hadath (metaphorical impurity) is divided into two categories, minor hadath and major hadath.

Minor hadath

This is a metaphorical impurity which affects four parts of the body, namely the face, arms, head and feet, and prevents prayer and similar actions from being valid. This type of hadath is removed by doing wudu.

Major hadath

This is a metaphorical impurity which affects the entire body, and prevents prayer and actions that come under the same heading from being valid. This type of hadath is removed by doing ghusl.



Activities

1. Give a definition of taharah (purification) in linguistic terms and in Islamic terminology, explaining the categories thereof.

2. What is meant by minor hadath and what is meant by major hadath?

Water

In general terms, water is divided into two categories: pure water and impure water.

1. Pure water

This is water that remains the way Allah عَزَّوَجَلَّ created it, and it has not been mixed with any impure substance resulting in a change in its taste, colour or smell.

Examples:

Any water that comes down from the sky or comes up from the earth, such as the water of seas, rivers, springs and wells.

Ruling thereon:

It removes hadath (metaphorical impurity) and removes najasah (impure substances).

Evidence:

a. The verse in which Allah عَزَّوَجَلَّ says: *{and We send down from the sky pure water}* [al-Furqan 25:48].

b. The words of the Prophet ﷺ regarding seawater: **«Its water is pure and its 'dead meat' [animals that die without being slaughtered in the prescribed manner] are halal.»** Narrated by Malik in al-Muwatta; classed as sahih by al-Albani.

Water is not affected by changes:

caused by standing for any length of time, or caused by what is in the vicinity, or caused by what is difficult to protect it from, such as leaves from trees, water moss and the like.

Water that is changed by pure substances: there are three scenarios:

1. When pure water is mixed with a pure substance which does not change its colour, taste or smell. In this case, it remains pure, because the water is still called water.

2. When pure water is mixed with a pure substance that changes it in such a way that it could no longer be called water. In this case, it is not valid to use it for purification, because it is no longer water and has become something else, as it is no longer called water. Examples include tea, juice and broth.

3. When water is changed by a pure substance, but it is still called water, such as water that is mixed with soap, so its colour has changed, or water in which chickpeas have fallen, so its taste has changed, or water into which saffron has fallen, so its smell has changed, but it still comes under the heading of water. There is a difference of scholarly opinion as to whether such water can be used for purification; the more correct view is that it may be used for that purpose.

Water that has been used to remove hadath (metaphorical impurity) by doing wudu or ghusl:

It is pure in and of itself and may be used for purification.

2. Impure water

Impure (najis) water is water that has been mixed with an impure substance, so its colour, taste or smell has changed.

Ruling thereon:

it is not permissible to use it for purification or for any other purpose, such as drinking or cooking food.

Purification of impure water:

Ways of purifying water and removing impurities include the following:

1
- Adding more water to the impure water until the changes that made it impure are undone.

2
- Letting it stand for a long time, then if the three characteristics of impurity disappear with the passage of time, the water is deemed to be pure.

3
- Treating the water with modern technology, as happens in sewage treatment plants.

No matter what means is used to remove impurity and changes from the water, it becomes pure again.

Purification of sewage water

Nowadays, sewage water is purified and cleaned through several stages in order to guarantee that it is safe and completely clean. These changes to the water make it pure, so it is permissible to use it for purifying oneself, drinking and other purposes..

Impure substances falling into water: there are three scenarios:

1. The impurity changes one of the characteristics of the water (colour, taste, smell). This water is impure (najis) according to unanimous scholarly opinion, whether the amount is great or small.

2. The impurity falls into a large amount of water and does not change any of its characteristics, be it the taste, colour or smell. This water remains pure, according to unanimous scholarly opinion.

3. The impurity falls into a small amount of water, and does not change any of its characteristics. There is a difference of scholarly opinion concerning the ruling in this case.

The view that is most likely to be correct is that it is pure, because the Prophet ﷺ said: **«Water is pure and nothing makes it impure.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

This hadith indicates that water is pure, and nothing makes it impure (najis). The scholars are unanimously agreed that water becomes impure if it changes; otherwise it remains in its original state, which is pure.

Activities

1. **Water mixed with cement: what type of water is it?**
2. **Is it permissible to do wudu with tea or juice? Why or why not?**
3. **Write a summary on the purity of sewage water after it has been treated. Use sources other than what you have read above.**

FYI (For Your Information)

Vessels

Vessels are containers in which water and other things are kept.

Benefit

It is permissible to use expensive vessels other than those made of gold and silver, such as those made of rubies and diamonds, because there is no text to indicate that they are prohibited.

As for vessels made of gold and silver:

It is haram to use them for eating, drinking, purifying oneself and all other uses, because of the report narrated by al-Bukhari and Muslim from Hudhayfah, that the Prophet ﷺ said: **«Do not drink from vessels of gold and silver, and do not eat from plates made of them, because they are for them in this world and for us in the Hereafter.»**

It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Messenger of Allah ﷺ said: **«The one who drinks from a vessel of silver is only imbibing into his belly the fire of Hell.»** Agreed upon.

These hadiths clearly indicate that it is prohibited to eat and drink from vessels of gold and silver, such as spoons, knives, bowls, cups and so on. This ruling applies equally to both men and women.

It is more appropriate to say that this also includes all other uses.

Ruling on using vessels that have been soldered with gold or silver.

If the soldering has been done with gold, it is forbidden to use the vessel in any way whatsoever, because it comes under the general meaning of the text.

It is permissible to use vessels that have been soldered with silver, if the soldering is very small and there is a need for that, because of the hadith of Anas رضي الله عنه, that the cup of the Prophet ﷺ broke, so he put a strip of silver in the place where it had been broken. Narrated by al-Bukhari.

Is purification done with water from a vessel of gold or silver valid?

According to the most correct scholarly view, it is valid, because there is no connection between purification and the prohibition on such vessels. The vessel is not a condition of wudu, such that the validity of wudu depends on using a certain type of vessel.

The vessels of the disbelievers, of which there are two categories:

1

Vessels of disbelievers who are not known to use impure substances in their food, so all their vessels are permissible, because of the hadith of Jabir رضي الله عنه, who said: "We used to go on campaigns with the Prophet ﷺ, and we would acquire the vessels or waterskins of the polytheists and make use of them, and he did not criticize us for doing that." Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

Moreover, the Prophet ﷺ ate in the house of the Jewish woman. Agreed upon.

2

Vessels of disbelievers who are known to use impure substances in their vessels, such as those who are known to eat pork and drink alcohol from their vessels. It is better not to use them, but if there is no alternative, then they should be washed before use, because of the hadith of Abu Tha'labah al-Khushani رضي الله عنه, which says that the Messenger ﷺ said: **«If you can find something else, then do not eat from them, but if you cannot find anything else, then wash them and eat from them.»** Agreed upon.

FYI (For Your Information)

Activities

1. **Mention the ruling on the following, with evidence from the Quran or Sunnah:**

   - Using vessels of gold or silver.

   - Using vessels made in the lands of the disbelievers.

   .....

   .....

   .....

   .....

2. **Your Christian neighbour gives you a vessel, and you know that he eats pork.**

   What should you do with this vessel?

   .....

   .....

   .....

   .....

2

Wudu and the rulings thereon

In this unit we will study

- Relieving oneself and the sunan al-fitrah
- Wudu and the rulings thereon
- Wiping over the khuffs and socks
- Ghusl
- Tayammum

Relieving oneself and the etiquette thereof

Istinja means removing traces of dirt from the front or back passage with water.

Istijmar means removing traces of dirt from the front or back passage with pebbles and the like, such as tissue paper or cloth.

It is Sunnah to use an odd number [of pebbles] in the case of istijmar, because the Prophet ﷺ said: «Whoever cleans himself [with pebbles and the like], let him use an odd number.» Agreed upon.

If water is not available, it becomes obligatory to clean [with pebbles, tissues and the like] traces of dirt from both the front and back passages.

Etiquette of relieving oneself:

1

When wanting to enter the bathroom, one should say, **«Bismillah, Allahumma inni a'oodhu bika min al-khubthi wa'l-khabaa'ith (In the name of Allah, O Allah, I seek refuge with You from the male and female devils).»**

That is because of the hadith: **«The screen between the eyes of the jinn and the awrahs of the sons of Adam when one of them enters the bathroom is his saying, Bismillah (In the name of Allah) .»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

Al-Bukhari and Muslim narrated that Anas رضي الله عنه said: When the Prophet ﷺ entered the outhouse, he would say: **«Allahumma inni a'oodhu bika min al-khubthi wa'l-khabaa'ith (O Allah, I seek refuge with You from the male and female devils).»**

2

He should say when exiting the bathroom: «Ghufranak (I seek Your forgiveness).»

That is because of the hadith of Aisha رضي الله عنها who said: When the Prophet ﷺ came out of the outhouse, he would say: **«Ghufranak (I seek Your forgiveness).»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

It was narrated from Abu Ali al-Azdi that Abu Dharr used to say when he came out of the outhouse: **«Praise be to Allah who has taken away from me that which is harmful, and has granted me wellbeing.»** Narrated by Ibn Abi Shaybah in al-Musannaf. Its isnad was classed as hasan by al-Hafiz in Nata'ij al-Afkar.

3

Entering with the left foot first, and exiting with the right foot first, in accordance with the Islamic principle of giving precedence to the right-hand side in that which is honourable, and giving precedence to the left-hand side in the opposite of that.

4

Using the left hand when urinating and when cleaning oneself, because the Prophet ﷺ said. **«When one of you urinates, let him not touch his penis with his right hand, and when he goes to the outhouse, let him not wipe himself with his right hand.»** Agreed upon

What is required of the one who wants to relieve himself is to conceal his awrah from people's sight, so that no one will see it, because the Prophet ﷺ said: «Guard your awrah.» Narrated by at-Tirmidhi; classed as hasan by al-Albani.

5

Urinating in a sitting posture What is recommended (mustahabb) is to urinate when sitting, because that is what the Prophet ﷺ usually did, and because it is more concealing and is safer in terms of preventing urine splashing back onto one's body or clothes.

If a person urinates whilst standing, there is nothing wrong with it, if there is no risk of being contaminated with urine splashing back and no risk of the awrah being seen by others.

What is prohibited when relieving oneself:

It is haram to urinate or defecate in the road, in the shade, in parks, beneath fruit-bearing trees, in waterways or in any place where that could cause annoyance or offence to people.

That is because of the hadith of Abu Hurayrah رضي الله عنه, according to which the Messenger of Allah صلى الله عليه وسلم said: **«Beware of the two things that incur curses.»**

They said: What are the two things that incur curses, O Messenger of Allah?

He said: **«The one who relieves himself in the road where people walk or in the places where they seek shade.»** Narrated by Muslim.

Ruling on facing towards the Kaaba or turning one's back towards it when relieving oneself:

It is not permissible to face towards the qiblah or to turn one's back towards it when relieving oneself in the desert, without a barrier, because of the hadith of Abu Ayub al-Ansari رضي الله عنه, who said: The Messenger of Allah صلى الله عليه وسلم said: **«When you go to relieve yourselves, do not face towards the qiblah and do not turn your back towards it; rather face east or west.»** Agreed upon.

But if you are inside a building or there is something between you and the qiblah to screen you, then there is nothing wrong with that, because of the hadith of Ibn Umar رضي الله عنه who said: **I climbed up to the roof of my sister Hafsah's house, and I saw the Messenger of Allah صلى الله عليه وسلم sitting to relieve himself, facing towards Syria, with his back towards the qiblah.** Narrated by Muslim.

And because of the hadith of Marwan al-Asghar who said: **Ibn Umar made his camel kneel facing towards the qiblah, then he sat and urinated facing towards it. I said: O Abu Abd ar-Rahman, is this not prohibited? He said: No; rather that is prohibited in open land, but if there is something between you and the qiblah to screen you, then there is nothing wrong with it.** Narrated by Abu Dawud; classed as hasan by an-Nawawi and al-Albani.

But it is better not to do that even inside buildings, and Muslims should pay attention to that when constructing buildings.

What it is disliked (makruh) to do when relieving oneself:

1

It is makruh to face into the wind when relieving oneself without a barrier, lest the wind blow the urine back onto you.

2

It is makruh to speak whilst relieving oneself, whether one is remembering Allah or otherwise, because of the hadith: **«No two men should go out to relieve themselves, uncovering their awrahs and talking to one another, for Allah عَزَّوَجَلَّ detests that.»** Narrated by Abu Dawud and classed as sahih by al-Albani. Although the word detests may refer to the combination of uncovering the awrah and talking, it indicates that doing either of these actions on its own is also blameworthy.

3

It is makruh to urinate into a hole in the ground and the like, because of the hadith of Qatadah, narrated from Abdullah ibn Sarjas رَضِيَ اللَّهُ عَنْهُ, that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade urinating into a hole. Narrated by Abu Dawud and classed as sahih by an-Nawawi.

That is because one cannot be sure that there is not an animal in the hole that could be harmed by that, or it may be the home of the jinn who could be annoyed or harmed by that.

4

It is makruh to enter the toilet with anything in which Allah is mentioned, except in cases of necessity.

But in cases of necessity, there is nothing wrong with that.

Benefit

With regard to the Mushaf it is haram to take it into the toilet, whether it is visible or wrapped up, because it is the word of Allah and it is the noblest of speech, and taking it into the toilet is a kind of disrespect.

As for tapes and CDs on which there are recordings of Quran and the like, they do not come under the same rulings as the Mushaf on condition that the Quranic verses are not displayed on a screen.

Activities

1. **Write briefly about the etiquette of relieving oneself.**

.....

2. **Explain the ruling on the following:**

- Facing towards the qiblah whilst relieving oneself.

.....

- Cleaning oneself with one's right hand.

.....

- Taking something in which Allah عَزَّوَجَلَّ is mentioned into the toilet.

.....

Sunan al-Fitrah

They are also called the characteristics of the fitrah, because the one who does them has the fitrah (natural inclination) which Allah has instilled in people and which He approves for them, so that they will have the best appearance and be in the best shape.

1 Using the siwak:

This refers to using a stick or the like as a toothbrush, to remove food particles and dirt that cling to the teeth.

Using the siwak is Sunnah at all times, because the Prophet ﷺ encouraged it in general terms, and did not limit it to any particular time, as he ﷺ said: **«The siwak is cleansing to the mouth and pleasing to the Lord.»** Narrated by an-Nasai; classed as sahih by al-Albani.

The Prophet ﷺ said: **«Were it not that it would be too difficult for my ummah, I would have instructed them to use the siwak at the time of every prayer.»** Narrated by Muslim.

Benefit Using the siwak is more important when doing wudu, when one wakes up from sleeping, when the smell of the mouth changes, when wanting to read Quran and pray, and when entering the mosque or the home.

2 Shaving the pubic hair:

This refers to the hair that grows around the private part; removing it is more elegant and clean. It may be removed in ways other than shaving, such as using hair removal creams.

It is makruh to leave the pubic hair – and likewise not to pluck the armpit hair, trim the moustache and clip the nails – for more than forty days.

That is because of the hadith of Anas ibn Malik رضي الله عنه, who said: "A time limit has been set for us to trim the moustache, clip the nails, pluck the armpit hair and shave the pubic hair; that should not be left for more than forty days." Narrated by Muslim.

3 Trimming and cutting the moustache:

This means cutting the moustache very short, because that is more elegant and more clean, and it is differing from the disbelievers.

4 Letting the beard grow:

There are sahih hadiths which say that it is obligatory to let the beard grow and take good care of it, because maintaining the beard is more handsome and is a sign of manhood.

Abu Hurayrah رضي الله عنه said that the Prophet ﷺ said: **«Five things are part of the fitrah: circumcision, shaving the pubic hair, plucking the armpit hair, clipping the nails and trimming the moustache.»** Agreed upon.

It was narrated that Aisha رضي الله عنها said: The Messenger of Allah ﷺ said: **«Ten things are part of the fitrah: trimming the moustache, letting the beard grow, using the siwak, taking water up into the nose, clipping the nails, washing the knuckles, plucking the armpit hair, shaving the pubic hair, and washing oneself with water»** – referring to istinja (washing oneself after relieving oneself).

Musab ibn Shaybah – one of the narrators of the hadith – said: I forgot the tenth, unless it is rinsing the mouth with water. Narrated by Muslim.

5 Clipping the nails:

This refers to cutting the nails and not letting them grow long. Clipping makes them look more elegant and removes the dirt that may accumulate under them.

6 Plucking the armpit hair:

It is Sunnah to remove this hair by plucking, shaving or otherwise, because removing it is cleaner and stops the bad smells that may accumulate when this hair is present.

7 Washing the knuckles:

This refers to the joints on the back of the fingers where dirt may accumulate.

8 Circumcision:

This is purifying and cleansing, and has many virtues. It is one of the sunnahs of the fitrah.

Added to these characteristics are: taking up water into the nose to clean it, rinsing one's mouth with water, and cleaning oneself with water after relieving oneself (istinja).

Wudu

In linguistic terms, the word wudu:

is derived from the word al-wadaa'ah, which refers to beauty and cleanliness.

In Islamic terminology:

Wudu refers to using water to wash the four parts – namely the face, arms, head and feet – in the manner specified in Islamic teachings, as an act of worship for Allah عَزَّوَجَلَّ.

Ruling on wudu:

It is obligatory for the one who is in a state of impurity when he wants to pray and do other actions that come under the same ruling as prayer, such as tawaf (circumambulation of the Kaaba) and touching the Mushaf.

Allah عَزَّوَجَلَّ says: *{O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles}* [al-Ma'idah 5:6].

In order for wudu to be valid, the following are stipulated:

1. Being Muslim. 2. Being of sound mind. 3. Having reached the age of discernment. So wudu is not valid if done by a disbeliever or one who is insane, and it does not count if it is done by a child who is below the age of discernment.

4. Having the intention (niyyah) to do it, because of the hadith, **«Actions are but by intentions.»**

It is not prescribed to utter the intention, because there is no proven report from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to suggest that he did that.

5. Using pure water. As for impure water, it is not valid to do wudu with it.

6. Removal of anything that may prevent water from reaching the skin, such as wax, dough and the like.

Benefit **Do dyes, creams and lotions prevent water from reaching the skin?**

In most cases, these things do not have any physical mass that forms a barrier, so they do not affect the validity of wudu or ghusl. However, in the case of those that do have physical mass that prevents the water from reaching the skin, it is essential to make sure that they are removed before doing wudu or ghusl, otherwise wudu and ghusl are invalid.

Benefit Drying the limbs after doing wudu is permissible, because the basic principle is that things are allowed, and there is nothing in the religious texts to disallow that.

Benefit It is essential to remove anything that may prevent the water from reaching the parts of the body that are to be washed in wudu, such as paint, nail polish and so on.

If someone does wudu then prays in that state, he must repeat wudu after removing the thing that prevented water from reaching the skin, then repeat the prayers he offered.

The woman who is wearing fake nails must remove them when doing wudu, because they prevent the water from reaching that part of the body.

The woman who has put nail polish on her nails must remove it before doing wudu, because it prevents the water from reaching that part of the body.

We must point out that it is not permissible to wear these fake nails in the first place.

Ruling on wudu for one who is wearing fake eyelashes:

Fake eyelashes take several forms, most of which prevent water from reaching that part of the face, therefore wudu is not valid if one is wearing them.

It is also essential to point out that it is not permissible to wear them in the first place.

The one who has hair implants on the head may wipe over them.

Obligatory parts of wudu

The obligatory parts of wudu are six:

1

Washing the face in its entirety, because Allah عَزَّوَجَلَّ says: *{O you who have believed, when you rise to [perform] prayer, wash your faces}* [al-Ma'idah 5:6]. That also includes rinsing the mouth and nose, because the mouth and nose are part of the face.

Rinsing the mouth means moving water around in the mouth.
Rinsing the nose means inhaling water into the nose, **then expelling** it from the nose.

2

Washing the arms [including the hands] up to the elbows, because Allah عَزَّوَجَلَّ says: *{and your forearms to the elbows}* [al-Ma'idah 5:6].

3

Wiping the entire head, including the ears, because Allah عَزَّوَجَلَّ says: *{and wipe over your heads}* [al-Ma'idah 5:6].

The Sunnah when wiping the head is as narrated in the hadith of Abdullah ibn Zayd رَضِيَ اللَّهُ عَنْهُ, in which he describes how the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wiped his head: Then he wiped his head with both hands, from front to back, beginning at the front of the head until he reached the nape of the neck, then he brought his hands back to the place from which he had started. Agreed upon.

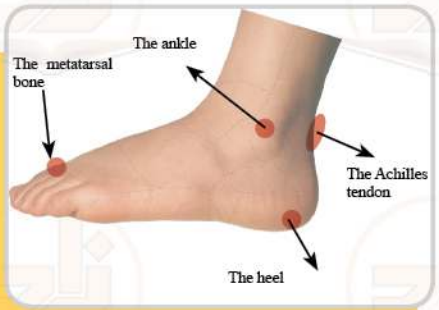
- A woman does not have to wipe the full length of her hair.
- One who is shaven-headed or bald should wipe from the original hairline to the nape of the neck.

Obligatory parts of wudu – continued:

4

Washing the feet up to the ankles, because Allah عَزَّوَجَلَّ says: *{and wash your feet to the ankles}* [al-Ma'idah 5:6].

The ankles are the two bones that protrude at the bottom of the leg, where it joins the foot. **This word does not refer to the back of the foot as some people think.**



The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Woe to the heels from the Fire!»**

What is required is to make sure that the water reaches each part, and to ensure that it reaches the elbows, the ankles, between the fingers and toes, and the edges of the face.

5

Doing these actions in order, because in His Book, Allah عَزَّوَجَلَّ mentioned the parts that are to be washed during wudu in a particular order, and everyone who described the wudu of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ described it in the same order.

6

Doing these actions consecutively, without delaying the washing of the next part so long that the part before it has dried.

Benefit

How to wash an amputated limb: If part of the limb that it is obligatory to wash is still there, then it should be washed, otherwise the requirement is waived.

In the case of artificial limbs that cover a place that must be washed during wudu: if it is easy to take it off, then it should be taken off when doing wudu. If it is not possible or is too difficult to take it off, then one should wipe over that part.

Rinsing the mouth for one who has false teeth, dentures, dental implants and the like: these things do not have any impact on rinsing the mouth, and there is no need to take them out, even if taking them out is easy, because of the hadith of Arfajah ibn As'ad رَضِيَ اللَّهُ عَنْهُ, according to which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed him to acquire a false nose made of gold. Narrated by at-Tirmidhi and classed as sahih by al-Albani.

The analogy with this hadith is based on the fact that this nose covered part of the place which is to be washed, yet despite that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not instruct him to remove this nose when doing wudu or ghusl, which indicates that this may be overlooked.

Sunnahs of wudu:

1. **Using the siwak**, because the Prophet ﷺ said: **«Were it not that it would be too difficult for my ummah, I would have instructed them to use the siwak every time they did wudu.»** Narrated by Ahmad; classed as sahih by al-Albani.

2. **Saying Bismillah**, because of the hadith: **«There is no wudu for the one who does not mention the name of Allah when doing it.»** Narrated by Abu Dawud; classed as hasan by al-Albaani..

3. **Washing the hands three times when starting to do wudu**, as Uthman رضي الله عنه described how the Prophet ﷺ did wudu and said: **He called for water, and poured water on his hands three times and washed them, then he put his hand in the vessel…** Agreed upon.

4. **Being thorough in taking water up into the nose**, because of the hadith, **«Be thorough in taking water up into the nose, unless you are fasting.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

5. **Running the fingers through a thick beard,** because of the hadith of Anas رضي الله عنه according to which when the Messenger of Allah ﷺ did wudu, he would take a handful of water and put it under his jaw, running his fingers through his beard. Narrated by Abu Dawud; classed as sahih by al-Albani.

6. **Taking fresh water to wipe the head.** In the hadith of Abdullah ibn Zayd رضي الله عنه, it says: **And he wiped his head with fresh water, other than that which was already on his hand.** Narrated by Muslim.

7 **Rubbing in between the fingers and toes,** because of the hadith of Ibn Abbas رضي الله عنهما, according to which the Prophet ﷺ said: **«When you do wudu, rub between your fingers and toes.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

If the water cannot reach between the fingers and toes except by rubbing between them, then in that case rubbing between them is obligatory, because whatever is necessary in order to carry out an obligatory action is also obligatory.

8 **Starting on the right before the left** when washing the hands and feet, because of the hadith of Aisha رضي الله عنها: "The Prophet ﷺ liked to start on the right when putting on his sandals, combing his hair, purifying himself and in all his affairs." Agreed upon.

9 **Washing the face, arms [including the hands] and feet three times.** What is obligatory is to wash them once, and what is preferred is to wash them three times, because that is what the Prophet ﷺ did. It is proven that the Prophet ﷺ did wudu washing each part once and washing each part twice, **and it is proven that he washed his face three times and his arms [including his hands] twice.**

10 **Mentioning Allah (dhikr) when doing wudu** because of the hadith: **«There is no one among you who does wudu and does it well, then says, 'Ashhadu an laa ilaaha illa Allah wa anna Muhammadan abdullahi wa rasooluhu (I bear witness that there is no god worthy of worship except Allah and that Muhammad is the slave of Allah and His Messenger),' but the eight gates of Paradise will be opened for him, to enter through whichever of them he wishes.»** Narrated by Muslim.

Things that invalidate wudu:

1

Anything that comes out of the front and back passages, whether it is urine, stools, wind, semen, madhiy, wadiy, or anything else, such as secretions and the like, because Allah عَزَّوَجَلَّ says: *{or one of you comes from the place of relieving himself}* [al-Ma'idah 5:6].

And because of the hadith of Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, who said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Allah does not accept the prayer of one of you if he invalidates his wudu until he does wudu again.»** Agreed upon.

Benefit

The type of sleep that invalidates wudu is deep sleep in which a person is no longer conscious, regardless of what position he is in. As for light sleep, it does not invalidate wudu because of the hadith of Anas رَضِيَ اللَّهُ عَنْهُ, who said: **The Companions of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would wait for Isha prayer, dropping off then waking up again, then they would pray and would not do wudu again.** Narrated by Abu Dawud; classed as hasan by al-Albani.

2

Loss of reason due to intoxication, fainting, sleep or insanity

Because of the hadith of Safwan ibn Assal رَضِيَ اللَّهُ عَنْهُ who said: "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed us, when we were travelling, not to take off our khuffs for three days and nights, except in the case of janabah, so we could keep them on in the event of defecation, urination and sleep." Narrated by at-Tirmidhi; classed as hasan by al-Albani.

Loss of reason due to intoxication, fainting, insanity and the like is more intense than in the case of sleep.

3

Touching the private part of a human being with no barrier, because of the hadith of Busrah bint Safwan رضي الله عنها, according to which the Prophet ﷺ said: **«Whoever touches his penis, let him do wudu»** Narrated by the five; classed as sahih by al-Albani.

It was narrated from Umm Habibah رضي الله عنها that the Prophet ﷺ said: **«Whoever touches his private part, let him do wudu»** Narrated by Ibn Majah; classed as sahih by al-Albani.

The word translated here as **private part** includes the private parts of both men and women, whether it be the front or back passage.

As for touching the testicles and buttocks, that does not invalidate wudu.

4

Eating camel meat

That is because of the report narrated by Muslim from Jabir ibn Samurah, according to which a man asked the Messenger of Allah ﷺ: Should I do wudu after eating mutton? He said: **«If you wish, do wudu, and if you wish, do not do wudu.»** The man said: Should I do wudu after eating camel meat? He said: **«Yes, do wudu after eating camel meat.»** The man said: Can I pray in sheepfolds? He said: **«Yes.»** The man said: Can I pray in camel pens? He said: **«No.»**

Being uncertain as to whether one is in a state of purity:

1. The one who is certain that he was in a state of purity but is not sure whether he has invalidated his wudu or not is deemed to still be in a state of purity, and no attention is to be paid to his uncertainty, because there is certainty about his being in a state of purity, and that cannot be changed except on the basis of certainty.

2. The one who is sure that he has invalidated his wudu and is uncertain as to whether he [had done wudu] and is now in a state of purity should proceed on the basis of what he is certain of, which is that he has invalidated his wudu, and no attention is to be paid to what he is uncertain about, because there is certainty with regard to having invalidated wudu, and that cannot be changed except on the basis of certainty.

The evidence for this important principle is the hadith of Abbad ibn Tamim, from his paternal uncle who said: Someone complained to the Prophet ﷺ: A man may imagine that he feels something [namely wind] whilst praying, so he said: **«He should not stop praying unless he hears a sound or notices a smell.»** Agreed upon.

And the hadith of Abu Hurayrah رضي الله عنه, from the Prophet ﷺ: **«If one of you feels something in his stomach, but he is not sure whether something came out of him or not, he should not leave the mosque unless he hears a sound or notices a smell.»** Narrated by Muslim.

Activities

1. **What is the ruling on wudu with evidence?**

2. **Mention what is an essential condition, what is obligatory and what is preferred (mustahabb) in the following list:**
   a. Saying Bismillah when starting to do wudu.
   b. Forming the intention (niyyah).
   c. Washing the arms up to the elbows.
   d. Starting on the right when washing the parts that are to be washed.
   e. Removing anything that may prevent the water from reaching the skin.
   f. Wiping the head.
   g. Washing each part three times.

3. **List the things that invalidate wudu in brief.**

FYI (For Your Information)

Wiping over the khuffs or socks:

The khuff is a type of footwear made of thin leather and the like, which covers the ankles and more, like socks.

Prescription of wiping over the khuffs:

- a. The verse in which Allah عَزَّوَجَلَّ says: *{and wipe over your heads and wash your feet to the ankles}* [al-Ma'idah 5:6], if the word translated as "and your feet to the ankles" is read in the genitive case [in which case the meaning would be: wipe over your heads and [over] your feet to the ankles].
- b. The fact that there are mutawatir hadiths from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to that effect; there are forty hadiths concerning that.

Conditions of wiping over the khuffs:

There are four conditions that are stipulated with regard to wiping over the khuffs:

1

That they should have been put on when one was in a state of purity, because the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to al-Mugheerah ibn Shu'bah رَضِيَ اللهُ عَنْهُ: **«Leave them – meaning the khuffs – because I have put them on in a state of purity.»** Narrated by al-Bukhari and Muslim.

2

The khuffs should be pure; if they are contaminated with impurities, then it is not permissible to wipe over them. The evidence for that is the fact that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ led his Companions in prayer one day, and he was wearing sandals. Then he took them off during the prayer, and he told the people that Jibreel had informed him that there was something dirty on them. Narrated by ad-Darimi with a sahih isnad. This indicates that it is not permissible to pray wearing something on which there is some impurity (najasah).

Conditions of wiping over the khuffs – continued:

Wiping over the khuffs can only be done in the case of minor impurity, not major impurity, because Safwan ibn Assal رضي الله عنه said: The Messenger of Allah ﷺ instructed us, when we were travelling, not to take off our khuffs for three days and nights, except in the case of janabah, so we could keep them on in the event of defecation, urination and sleep. Narrated by Ahmad and by at-Tirmidhi, who classed it as sahih.

3

4

Wiping should be done within the time limit stipulated, which is one day and one night for one who is not travelling, and three days and three nights for one who is travelling, because of the hadith of Ali ibn Abi Talib رضي الله عنه, who said: The Prophet ﷺ set a time limit of three days and three nights for one who is travelling, and one day and one night for one who is not travelling, meaning for wiping over the khuffs. Narrated by Muslim.

Benefit

Purification in which one may wipe over the khuffs:

This ruling applies to purification from minor impurity, not from major impurity.

The evidence for that is the hadith of Safwan ibn Assal رضي الله عنه quoted above.

Period during which one may wipe over the khuffs:

For one who is not travelling: one day and one night; for one who is travelling: three days and three nights.

The evidence for that is the hadith of Ali رضي الله عنه who said: The Prophet ﷺ set a time limit of three days and three nights for one who is travelling, and one day and one night for one who is not travelling. Narrated by Muslim.

When does the period for wiping over the khuffs begin?

It begins from the first time the individual wipes over his khuffs after invalidating his wudu, and ends twenty-four hours later for one who is not travelling, and seventy-two hours later for one who is travelling.

For example, someone does wudu for Fajr prayer on Tuesday, then puts on his socks, and remains in a state of purity until he prays Isha on Tuesday night. Then he goes to sleep and gets up to pray Fajr on Wednesday, and he wipes over his socks at 5 a.m. In this case the period for wiping over the socks begins at this time, and lasts until 5 a.m. on Thursday.

If we assume that he wipes over his socks on Thursday before 5 a.m., then he may pray Fajr on Thursday having wiped his socks.

But does the ruling on this wiping over the socks remain in effect, or does it end at 5 a.m.?

With regard to wiping, it is not permissible for him to wipe over his socks after 5 o'clock, but his wudu remains valid and he may pray as much as he likes so long as he is still in that state of purity, because wudu does not become invalid when the period for wiping over the socks ends, according to the more correct scholarly view.

That is because the Messenger of Allah ﷺ did not stipulate a time limit for being in a state of purity; rather he stipulated a time limit for wiping over the khuffs (or socks). Once that period has ended, it is not permissible to wipe over them again, but if the individual is still in a state of purity, that remains in effect, because this purity remains valid on the basis of evidence from the religious texts, and whatever can be proven on the basis of religious texts cannot be cancelled except on the basis of other evidence from the religious texts. There is no such evidence to indicate that wudu becomes invalid when the time for wiping over the khuffs (or socks) comes to an end.

Things that may be wiped over:

1

Socks and boots that cover the ankles, and so on

The evidence for that is the hadith of al-Mugheerah ibn Shu'bah رضي الله عنه, according to which the Messenger of Allah ﷺ did wudu and wiped over his socks and sandals. Narrated by Ahmad and by at-Tirmidhi, who classed it as sahih.

Ibn al-Mundhir said: The fact that it is permissible to wipe over the socks is narrated from nine of the Companions of the Messenger of Allah ﷺ: Ali Ammar, Ibn Mas'ud, Anas, Ibn Umar, al-Bara, Bilal, Ibn Abi Awfa and Sahl ibn Sa'd.

Wiping over the socks may be done without any conditions stipulated for that, according to the correct scholarly view, so long as they are still fit to be called socks. So it does not matter if they are torn or have holes, and the like.

2

Turbans

The evidence for that is the hadith of Thawban رضي الله عنه: The Messenger of Allah ﷺ sent out an expedition, and he instructed them to wipe over their turbans and khuffs. Narrated by Ahmad and Abu Dawud, and by al-Hakim, who classed it as sahih.

It was narrated that Amr ibn Umayyah said: I saw the Messenger of Allah ﷺ wiping over his turban and khuffs. Narrated by al-Bukhari and Muslim.

Benefit

Does the headgear that people wear today, known as the shemagh, taqiyah (skullcap) and ghutrah come under the same heading as the turban?

It does not come under the same heading, because it is not difficult to take it off.

Benefit

Ruling on wiping over wigs: It is not permissible to wear a wig, because it comes under the same heading as hair extensions, which are prohibited. It is permissible if a woman is bald and has no hair; in that case, it is easy to take off the wig, so she must take it off and wipe her head directly. If it is difficult to take it off except in a doctor's office and the like, then she may wipe over it without taking it off.

3

Women's headcovers: a woman may wipe over her headcover if she needs to do that because of cold weather, sickness and the like, or if it is difficult to take it off.

Shaykh al-Islam Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: If a woman is afraid of the cold and the like, she may wipe over her head cover, because Umm Salamah used to wipe over her head cover. But if she does not have a need for that, then there is a difference of scholarly opinion as to whether she may wipe over it.

4

Plaster casts and surgical dressings

The evidence for that is the hadith of Jabir رَضِيَ ٱللَّهُ عَنْهُ who said: We set out on a journey, and one of us was hit by a stone, which caused a head injury. Then he had a wet dream, and he asked his companions: Is there any concession that would allow me to do tayammum [instead of ghusl]? They said: We do not know of any concession so long as you are able to find water. So he did ghusl, and died [as a result]. The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was told about that and he said: «**They have killed him, may Allah kill them! Why did they not ask if they did not know? The one who is ignorant can solve his problem by asking. It would have sufficed him to do tayammum, then to cover his wound with a piece of cloth and wipe over it, then wash the rest of his body.**» Narrated by Abu Dawud and Ibn Majah classed as sahih by al-Albani.

The differences between wiping over plaster casts/surgical dressings and wiping over the khuffs are as follows:

One should wipe over the entire cast or dressing, not only the top of it.

The time for wiping over the plaster cast or surgical dressing has no set limit, thus it is different from other things that may be wiped over, in that it is permissible to wipe over it until the individual is healed or takes it off.

It is not stipulated that it should have been put on in a state of purity, because that is too difficult, and there is no way to compare it to the khuffs.

However, it is stipulated that the plaster cast or surgical dressing should not go beyond what is needed.

It is permissible to wipe over the plaster cast or surgical dressing when purifying oneself from both minor impurity and major impurity.

Benefit

Ruling on sticking plasters ("Band-Aids"):

Plasters (like Band-Aids) are dressings that are placed on small wounds and burns, and the like. If removing them will cause harm, then one may wipe over them, as in the case of plaster casts and surgical dressings. If removing them will not cause harm, one should remove them, unless they will wear out if removed and put back too often, in which case there is nothing wrong with not doing that.

Where to wipe

- Only the top of the khuffs or socks should be wiped, not the bottom. This is what is proven in the Sunnah.
- The entire plaster cast or surgical dressing should be wiped.
- Only the location of the head should be wiped in the case of head covers and turbans.

Issues having to do with wiping over the khuffs:

- If a traveller was wiping over his khuffs, then he reached his place of residence, he may continue to wipe over them as a non-traveller, i.e., for one day and one night.
- A non-traveller wiped over his khuffs, then he started his journey: he may continue to wipe over his khuffs as a non-traveller, i.e., for one day and one night.
- A traveller is not sure whether he started to wipe over his khuffs when he was not travelling or after he started his journey. He may continue to wipe over them as a non-traveller.
- A non-traveller invalidated his wudu, then he did wudu and began to wipe over his khuffs after he started his journey. He may continue to wipe over his khuffs as a traveller.

Activities

1. **Mention two of the conditions for wiping over the khuffs.**

.....

.....

2. **Put a check mark or an X mark next to the following phrases:**

- It is permissible to wipe over a plaster cast or surgical dressing when purifying oneself from major and minor impurity. (.....)
- If someone has an injury that will not be harmed by wiping over it, it is permissible for him to do tayammum. (.....)

3. **What is the evidence that wiping the khuffs should be done on the top, not the bottom?**

.....

.....

FYI (For Your Information)

Ghusl

In linguistic terms, ghusl means:

Letting water flow over the body whilst rubbing the skin.

In Islamic terminology:

Ghusl means pouring pure water over the entire body with the intention of removing impurity.

Things that make ghusl obligatory:

1 Emission of maniy (semen) forcefully, with feelings of pleasure, as a result of intercourse or a wet dream.

That is because the Prophet ﷺ said: **«Water for water.»** Narrated by Muslim.

And because of the hadith of Umm Sulaym, according to which she said to the Prophet ﷺ: Does a woman have to do ghusl if she has a wet dream? He said: **«Yes, if she sees a discharge.»** Agreed upon.

2 Penetration of the penis into the vagina, even if no ejaculation occurs.

That is because the Messenger of Allah ﷺ said: **«When a man sits between the four parts (arms and legs of his wife) and the one circumcised part touches the other, then ghusl becomes obligatory.»** According to another version: **«even if no ejaculation occurs.»** Narrated by Muslim.

3 Menses

The evidence for that is the hadith of Aisha رضي الله عنها, according to which Fatima bint Abi Hubaysh رضي الله عنها suffered from istihadah (irregular, non-menstrual bleeding). She asked the Prophet ﷺ about that, and he said: **«That is a vein and is not menses, so when your regular time of menses comes, stop praying, and when it ends, wash the blood from you, then pray.»** Agreed upon.

And the hadith of Aisha رضي الله عنها, according to which the Messenger of Allah ﷺ instructed Umm Habibah رضي الله عنها to do ghusl. Agreed upon.

When doing ghusl following menses, the woman should rub her head thoroughly.

When ghusl following menses is to be done:

What is required of the woman is to do ghusl after the end of her menses. If she does ghusl before her menses ends, her ghusl is not valid, because Allah عز وجل says: *{And do not approach them until they are pure. And when they have purified themselves, then come to them}* [al-Baqarah 2:222].

4 Nifas, which is bleeding that occurs at or following childbirth, or two or three days before it, accompanied by contractions.

As for bleeding that may occur during pregnancy, or at the end of pregnancy without contractions, this does not come under the heading of nifas.

The evidence that ghusl is required following nifas is the fact that it is a type of menses, hence the Prophet ﷺ used the word nifas to refer to menses, when he said to Aisha رضي الله عنها: **«Perhaps you got your menses (la'allaki nafisti).»** Agreed upon.

The scholars are unanimously agreed that doing ghusl after nifas is as obligatory as it is in the case of menses.

Death

5

In this case, the obligation falls on the living, because the deceased is no longer accountable after death. Therefore the living must wash their dead. **The evidence** for that is the hadith of Umm Atiyah رضي الله عنها who said: The Messenger of Allah ﷺ came in whilst we were washing his daughter [after she died] and said: **«Wash her three times, or five, or more than that, with water and lotus leaves, and put some camphor in the water the last time.»** Agreed upon.

And he ﷺ said, concerning the one whose she-camel threw him and broke his neck in Arafah: **«Wash him with water and lotus leaves.»** Agreed upon.

Benefit

Ruling on washing a miscarried foetus: if the soul has been breathed into the foetus, it should be washed, but if the soul has not yet been breathed into it, it is not obligatory to wash it. The soul is breathed into the foetus at four months of pregnancy.

Types of ghusl that are encouraged (mustahabb)

When a disbeliever becomes Muslim.

The evidence for that is the hadith of Qays ibn Aasim, who said that he became Muslim, then the Prophet ﷺ instructed him to do ghusl with water and lotus leaves. Narrated by Ahmad and by at-Tirmidhi, who classed it as hasan.

The hadith of Abu Hurayrah رضي الله عنه, according to which when Thumamah ibn Uthal رضي الله عنه became Muslim, the Prophet ﷺ instructed him to do ghusl, so he did ghusl and prayed two rakahs. Narrated by Ahmad and Ibn Hibban; it is sahih.

After washing a deceased person.

Because of the hadith of Abu Hurayrah رضي الله عنه, according to which the Prophet ﷺ said: **«Whoever has washed a deceased person, let him do ghusl, and whoever has carried the deceased, let him do wudu.»** Narrated by Ahmad and by at-Tirmidhi, who classed it as hasan.

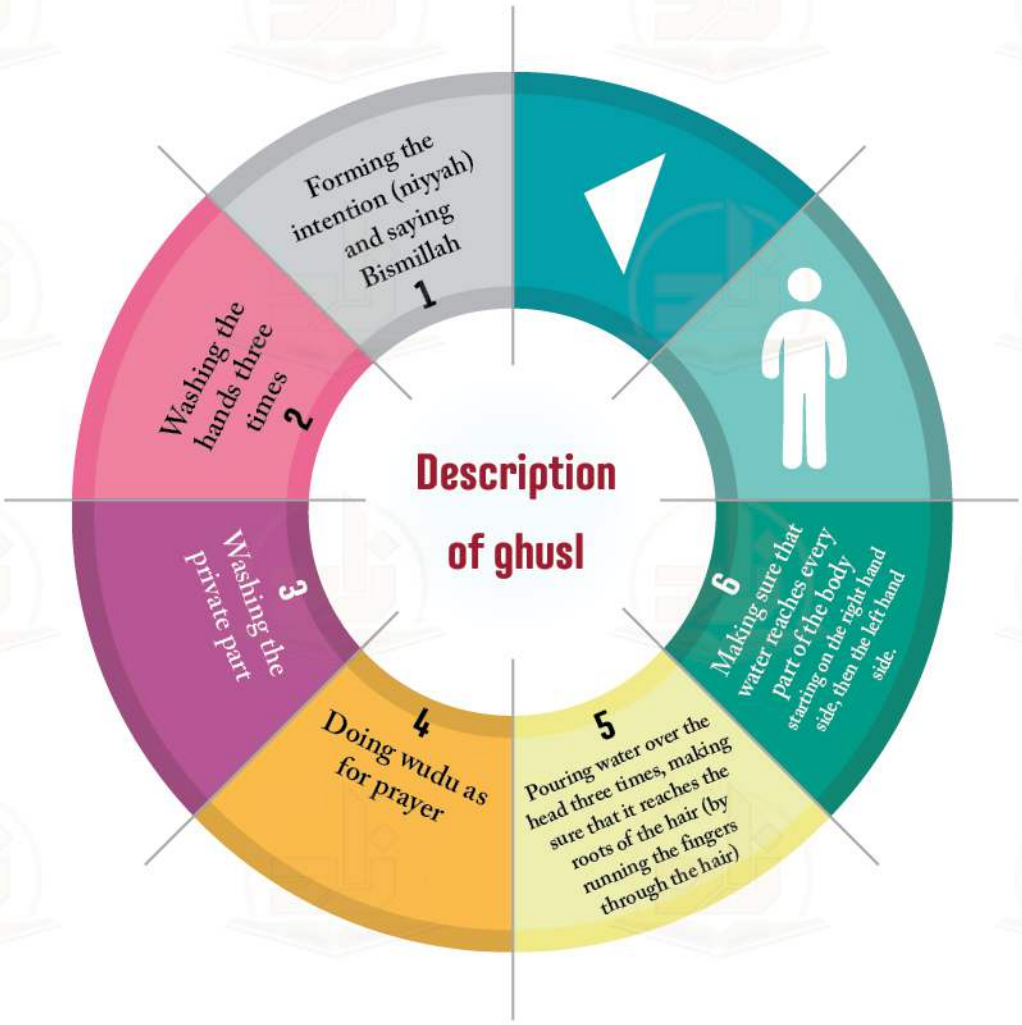
Recovering consciousness after having fainted.

That is because of the hadith of Aisha in as-Sahihayn, in which she said: When the Messenger of Allah ﷺ became very sick, he said: **«Have the people prayed?»** We said: No, they are waiting for you, O Messenger of Allah. He said: **«Put some water in the tub for me.»** So we did that, and he did ghusl. Then he wanted to get up, with difficulty, and he fainted. Then he came around and said: **«Have the people prayed?»** We said: No, they are waiting for you. He said: **«Put some water in the tub.»** Then he did ghusl. Agreed upon.

Recovering from insanity.

That is by analogy with recovering from fainting, because if it is prescribed to do ghusl after fainting, then it is more appropriate after recovering from insanity.

- Every seven days. In the hadith of which the authenticity is agreed upon, it says: **«It is the duty of every Muslim to do ghusl one day in every seven days, in which he washes his head and his body.»**
- It is encouraged (mustahabb) to do ghusl on Friday (Jumuah), and it was also said that it is obligatory to do so. It is also encouraged to do ghusl on the two Eids; for the woman who is suffering from istihadah (non-menstrual bleeding) to do ghusl for every prayer; and to do ghusl when entering ihram.



That is based on the report in as-Sahihayn from Aisha رضي الله عنها according to which when the Prophet ﷺ did ghusl to purify himself from janabah, he started by washing his hands, then he poured water with his right hand into his left hand and washed his private part, then he did wudu as for prayer, then he took water and used his fingers to make it reach the roots of his hair, then when he thought that he had done that well, he poured water from his cupped hands over his head three times, then he poured water over the rest of his body, then he washed his feet.

According to another report in as-Sahihayn: then he ran his fingers through his hair until, when he was certain that he had made the water reach the scalp, he poured water over his head three times.

The minimum that is acceptable in ghusl is to pour water over the entire body, because the Prophet ﷺ said to the man who was junub and had not prayed: **«Take this and pour it over yourself.»** Agreed upon.

Activities

1. Mention the things that make ghusl obligatory, with evidence.

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2. Briefly explain how ghusl is done.

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3. What is the ruling on doing the actions of ghusl consecutively, and who said that this is a condition of ghusl being valid?

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4. In what way is ghusl from menses different from other ghusls?

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Tayammum

Tayammum in linguistic terms:

means to aim towards something. It appears in the verse in which Allah عَزَّوَجَلَّ says: *{And do not aim toward [laa tayammamu] the defective therefrom, spending [from that]}* [al-Baqarah 2:267].

In Islamic terminology:

Tayammum refers to wiping the face and hands with clean earth, in a specific manner, as an act of devotion and worship of Allah عَزَّوَجَلَّ.

This is something that is unique to the ummah of Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Jabir رَضِيَ ٱللَّهُ عَنْهُ narrated from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that he said: **«I have been given five things that were not given to any of the prophets before me: I have been supported with fear [cast into the hearts of my enemies] from a distance of one month, and the earth has been made a place of prostration and a means of purification for me…»** Agreed upon.

Tayammum is an alternative to wudu and ghusl when it is not possible to do them.

Benefit

The verse *{and find no water, then seek clean earth and wipe over your faces and your hands [with it]}* [an-Nisa 4:43] indicates that it is not permissible to do tayammum except after trying to find water. Thus tayammum is a concession for the one who cannot find water, and in Arabic it cannot be said that "he did not find water" except in the case of one who looked for it and did not find what he wanted.

When is tayammum prescribed?

Tayammum is prescribed when one **is not able to use water either because he cannot find it or is not capable of using it.**

An example of not being able to find water is when someone is in the desert and does not have any water with him, or he is detained in a room in which there is no water, or water is too far away from him according to what is customarily regarded as being too far away, and so on.

An example of not being capable of using water is when water is available but the individual is unable to use it, either for fear of physical harm, or because he needs it to drink, or because it is extremely cold, and so on.

The evidence for that is the verse in which Allah عَزَّوَجَلَّ says: *{and do not find water, then seek clean earth and wipe over your faces and hands with it}* [al-Ma'idah 5:6].

And the hadith of Abu Dharr رَضِيَ اللَّهُ عَنْهُ, who said: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Indeed, clean earth is a means of purification for the Muslim, even if he cannot find water for ten years, then if he finds water, let him make it touch his skin.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

Benefit

Tayammum is prescribed in cases where it is encouraged (mustahabb) to purify oneself. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did tayammum in order to return the greeting of salam, and he said: **«I did not like to mention Allah except in a state of purity.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

With what can one do tayammum?

Tayammum may be done with pure dust or earth that has particles which cling to the hand, if one can find it, because of the verse in which Allah عَزَّوَجَلَّ says: *{... and do not find water, then seek clean earth and wipe over your faces and hands with it}* [al-Ma'idah 5:6].

If he cannot find dust or earth, he may do tayammum with whatever he can find of sand or rocks, because Allah عَزَّوَجَلَّ says: *{So fear Allah as much as you are able}* [at-Taghabun 64:16].

It is essential that the dust or earth be pure; it is not valid to do tayammum with impure dust or earth that is contaminated with urine and the like, because Allah عَزَّوَجَلَّ says: *{then seek clean earth ...}* [an-Nisa 4:43].

And because of the hadith of Hudhayfah, according to which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The entire earth has been made a place of prostration for us, and its dust (or soil) has been made a means of purification for us.»** Narrated by Muslim.

Benefit

Tayammum removes hadath (the state of impurity) temporarily, until one is able to find water. Hence it is permissible to do tayammum before the time for prayer begins, and the individual may pray with that tayammum whatever he wishes of obligatory and supererogatory prayers. But once water becomes available, tayammum ceases to be valid.

Obligatory parts of tayammum:

1. Forming the intention (niyyah), which is an act of worship in the heart.

2. Wiping the face.

3. Wiping the hands, right hand first, then the left hand.

That is because of the verse in which Allah عَزَّوَجَلَّ says: *{and wipe over your faces and your hands [with it]}* [an-Nisa 4:43].

Ammar رَضِيَ اللَّهُ عَنْهُ said: Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ struck the ground with his hands, then wiped his face and hands.

4. Doing these actions in order.

Because of the verse in which Allah عَزَّوَجَلَّ says: *{and wipe over your faces and your hands [with it]}* [an-Nisa 4:43]. So the face is to be wiped before the hands.

If there is the fear that the time for prayer will end if one uses water, is it permissible to do tayammum?

What is obligatory is to do wudu or ghusl, even if one fears that the time for prayer will end, and in fact even if one wakes up late and fears that the time for prayer will end if one does ghusl. The majority of scholars are of the view that the individual must do ghusl, because he has an excuse, and it is not prescribed for him to do tayammum in that case.

Description of tayammum:

1. Strike the ground with your hands once. The scholars regard it as preferred (mustahabb) to hold the fingers apart.

2. Wipe your face.

3. Wipe the back of one hand with the palm of the other, wiping the right first, then the left.

FYI (For Your Information)

Benefit

If there is no water and no dust or earth, such as if someone is detained in a place where there is no dust or earth, and no water, then he should pray as he is, so as to offer the prayer on time, which is the most important of the conditions of prayer, and he does not have to repeat it later on. That is described as "lacking the two means of purification."

Finding water: there are three scenarios:

1. Where the individual finds water before he starts to pray. In that case, he must do wudu, and it is not permissible for him to pray with tayammum.

2. Where he finds water after he prayed. In this case, there is no blame on him and he does not have to repeat the prayer, because of the story narrated by Abu Dawud of the two men who did tayammum and prayed, then they found water before the time for prayer ended. One of them did not repeat the prayer, whereas the other one did wudu and repeated the prayer. They came to the Prophet ﷺ and told him what had happened. He said to the one who did not repeat the prayer: **«You acted in accordance with the Sunnah.»** And he said to the one who did repeat the prayer: **«You will have a twofold reward.»** Classed as sahih by al-Albani.

3. Where he finds water whilst he is praying. This invalidates tayammum, because Allah عَزَّوَجَلَّ says: *{and do not find water}* [al-Ma'idah 5:6], and because the Prophet ﷺ said: **«Then if he finds water, let him fear Allah and make it touch his skin.»** Moreover, tayammum is an alternative to purification with water when water is not available, but when water does become available, the alternative is no longer valid, so the ruling no longer applies. In that case, he should exit the prayer, do wudu and start his prayer all over again.

Things that invalidate tayammum:

1

The things that invalidate wudu

because tayammum is an alternative to wudu, so it comes under the same rulings.

Water becoming available when one is able to use it.

2

Activities

1. **Describe how to do tayammum, quoting evidence for that.**

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2. **List the things that invalidate tayammum.**

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Removing physical impurities (najasah); menses and nifas

In this unit we will study

- Removing physical impurities (najasah), and related issues
- Menses and nifas, and related issues

Removing physical impurities (najasah)

Physical impurity (najasah):

This refers to every dirty substance that the Lawgiver has instructed to be avoided.

Categories of physical impurities (najasah):

Physical impurities (najasah) may be divided into two categories:

1 Accidental impurity, which may also be described as that which is deemed impure on the basis of a religious text.

What is meant by that is when something is pure (tahir), then something happens to it that causes it to be contaminated with an impure substance, such as if a garment or rug is pure, then some impurity falls onto it, as a result of which it becomes impure (najis). This is accidental impurity.

The ruling is that the item which is deemed impure as a result may be purified by any means of removing the impure substance.

2 Inherent impurity.

What is meant by that is when a thing is impure (najis) in and of itself, such as dogs, pigs, donkey droppings, menstrual blood, urine, stools and so on.

The ruling on these things is that this impurity (najasah) cannot be purified. Therefore if a dog were to be washed with the water of the sea, it would never become pure.

How can one purify the place that got contaminated with an impure substance?

Such places may be divided into two categories:

The first category: in the case of contamination with the impurity (najasah) of a dog, the place is to be washed seven times, the first of which should be with dust or earth. Pigs are not to be treated in the same manner. The evidence for that is the words of the Prophet ﷺ: **«The way to purify the vessel of one of you, if a dog licks it, is to wash it seven times, the first of which should be with dust or earth.»** Narrated by Muslim.

No differentiation is made between black dogs and dogs of other colours, or between trained dogs and untrained dogs, or those that it is permissible to keep and those that it is not permissible to keep, or between young dogs and old dogs. All types of dogs come under this ruling.

«the first of which should be with dust or earth»:

Doctors have explained the reason behind using dust or earth, and nothing else, by saying:

Viruses carried by dogs are extremely small, and the smaller the virus, the more able it is to cling to the wall of the vessel. The saliva of dogs contains viruses that resemble a string of saliva, and the role of earth in this case is to absorb this virus from the surface of the vessel.

It has been scientifically proven that dust or earth contains two substances that kill germs: tetracycline and tetralite. They are both used in sterilization procedures to kill certain germs.

However, we Muslims adhere to the command of the Lawgiver, regardless of these physical benefits.

The second category: in the case of contamination from things other than dogs.

In this case it is sufficient to wash the place once, in order to remove the impure substance. If the impure substance is not removed by washing once, then it should be washed a second or third time, and so on, until the impure substance is removed.

If the impure substance has physical mass, it must be removed first, then that spot should be washed with water; for example, if it is contaminated with stools, the stools should be removed, then that spot should be washed with water.

According to the hadith of Anas رضي الله عنه, he said: A Bedouin came and urinated in some spot in the mosque. The people rebuked him, but the Messenger of Allah ﷺ told them not to rebuke him. When he finished urinating, the Prophet ﷺ instructed that a bucket of water be brought and poured over it. Agreed upon.

Also included in this category are the urine, stools, madhiy, and wadiy of human beings; the blood of menses and nifas; the urine and dung of animals whose meat cannot be eaten; animals that are not slaughtered in the prescribed manner; and pigs.

FYI (For Your Information)

Benefit

Madhiy is a thin liquid that is emitted when feeling desire. It is impure (najis) according to scholarly consensus.

The way to purify oneself from it is by washing the penis and testicles, then sprinkling water on one's garment, because the Prophet ﷺ issued instructions to that effect.

Wadiy is a thick, white liquid that is emitted immediately after urinating. It requires washing oneself with water (istinja) and purifying one's clothes and body of anything that got onto them of that, because it is impure (najis) according to scholarly consensus. It also necessitates wudu according to scholarly consensus.

Is water a condition of purification?

Benefit

Purification is attained by any means that removes the physical impurity, whether that is done by means of water, sunshine, fresh air, or the passage of time. Once the impurity (najasah) has been removed, the ruling no longer applies.

Benefit

Purifying the urine of a baby boy who is not yet eating solid food:

That is done by sprinkling water on it without rubbing or squeezing the fabric, until the water has covered the entire area. The evidence for that is:

The hadith of Abu's-Samh رضي الله عنه, according to which the Prophet ﷺ said: **«[Clothes] should be washed to clean the urine of a baby girl and sprinkled to clean the urine of a baby boy.»** Narrated by Abu Dawud and an-Nasai; classed as sahih by al-Hakim.

It was narrated from Umm Qays bint Muhsin رضي الله عنها that she brought an infant son of hers, who was not yet eating solid food, to the Messenger of Allah ﷺ, and he urinated on his garment. He called for water and sprinkled it over that spot, and did not wash it. Agreed upon.

But in the case of a baby girl, her urine must be washed off in all cases.

FYI (For Your Information)

Ruling on a place that is contaminated with an impure substance if it is not known exactly where it is:

If an impure substance gets on one of two spots, but then one forgets which spot is contaminated with the impurity, then there are four scenarios:

1. If you are certain that the impure substance got on both spots, then you should wash both of them.
2. If you are certain that it got on one spot in particular, then you should wash that one only.
3. If you think it most likely that it got on one of the two, then you should wash that one only.
4. If you think that it is equally possible that it has got on one of the spots, then you should wash both of them.

Benefit The stools of an infant boy or girl come under the same rulings as other impure substances, so it is obligatory to wash that place, and it is not sufficient to sprinkle it with water.

Benefit

What is the ruling on removing impurity by means of dry-cleaning or steam cleaning?

Answer: If the impurity has been removed by any means, then it is no longer deemed to be impure. If a ruling has been applied for a reason, it no longer applies and that reason is removed.

Degrees of impurity (najasah): based on the above, impurity is of three degrees:

1. **Light** — Such as the urine of an infant boy who is not yet eating solid food.
2. **Moderate** — Such as the urine and stools of human beings; the blood of menses and nifas; and most other impurities.
3. **Severe** — This is the impurity (najasah) of dogs and anything that they lick.

Some pure things concerning which there is a difference of scholarly opinion:

1 **The believer does not become impure (najis) when he dies,** because of the general meaning of the words of the Prophet ﷺ: **«The believer does not become impure (najis).»** Agreed upon.

2 **That which does not have flowing blood,** provided that it was produced by something pure. So if any insects that do not have blood fall into water and die, the water remains pure, such as flies, scorpions and the like.

But if they are born in a place of impurity, then they are impure, such as cockroaches that live in toilets, and the like.

The evidence for that is the hadith of Abu Hurayrah رضي الله عنه, who said: The Messenger of Allah ﷺ said: **«If a fly falls into the drink of one of you, let him immerse it fully, then throw it away.»** Narrated by al-Bukhari.

3 **The urine, dung and semen of animals whose meat may be eaten,** such as camels, sheep, cattle, chickens and so on.

The evidence for that is the hadith of Anas, according to which some people from Ukal and Uraynah came to the Messenger of Allah ﷺ, but they fell sick in Madinah, so he ordered that they be given some camels, and he told them to go out and drink the camels' urine and milk. Agreed upon.

And the hadith of Abu Hurayrah رضي الله عنه in as-Sahihayn. He said: The Messenger of Allah ﷺ said: **«Pray in sheepfolds»** – and they are not free of the sheep's urine and dung.

4 **Human semen.** Aisha رضي الله عنها said: I used to scratch off semen from the garment of the Messenger of Allah ﷺ, then he would go and pray wearing it. Narrated by Muslim.

5 **Moisture from a woman's vagina,** because a man may be with his wife and be intimate with her, and undoubtedly this moisture will get onto him, yet despite that there is no report from the Prophet ﷺ to suggest that he gave instructions that it be washed off.

6 **Leftover food and water of cats,** and other animals that come and go in houses, as there is no religious text which states that they are impure (najis).

The evidence for that is the hadith of Abu Qatadah رضي الله عنه, according to which the Messenger of Allah ﷺ said of cats: **«They are not impure; they are among those who go around among you.»** Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

Shaykh Ibn Uthaymeen said: Any animal that comes and goes among people and is too difficult to avoid comes under the same ruling as cats, but excluded from that are those that are excluded by the Lawgiver, namely dogs.

Types of blood:

Blood is divided into two categories:

- **Blood of humans**
- **Blood of animals**

1 Blood of humans

- Blood of menses and nifas.
- Blood other than menses and nifas.

Blood of animals 2

- Those whose meat may be eaten.
- Those whose meat may not be eaten.
- Those who have no blood.
- Blood of animals that were not slaughtered in the prescribed manner.

Firstly: human blood may be divided into:

- **Blood of menses and nifas**
- **Blood other than menses and nifas**

1. The blood of menses and nifas is impure (najis) according to scholarly consensus. There is a great deal of evidence for that, including the following:

It was narrated that Asma رضي الله عنها said: A woman came to the Prophet ﷺ and said: One of us may get menstrual blood on her garment; what should she do about that? He said: **«Scratch it, then rub it with water, then rinse it, then she may pray wearing it.»** Agreed upon.

It was narrated from Aisha رضي الله عنها that a woman asked the Prophet ﷺ about doing ghusl following menses. He said: **«Take a cloth on which there is musk and purify yourself with it.»** She said: How should I purify myself? He said: **«Purify yourself with it.»** She said: How? He said: **«SubhanAllah! Purify yourself.»** I drew her aside and said: Follow the traces of blood with it. Narrated by al-Bukhari.

2. Blood other than menses and nifas, such as blood that comes out from the body, the teeth and so on. This is pure according to the most correct scholarly opinion. The evidence for that is:

The basic principle that things are pure unless there is evidence that they are impure. It is not known that the Prophet ﷺ instructed people to wash off any blood except menstrual blood, despite the fact that people often suffer injuries and nosebleeds, and undergo cupping.

The Muslims have always prayed with wounds sustained during fighting, and they may have been bleeding heavily, but there is no report from the Prophet ﷺ to suggest that he instructed them to wash off that blood.

Secondly: the blood of animals is divided into:

The blood of animals whose meat may be eaten.

This blood is pure (tahir) because there is no evidence to indicate that it is impure (najis), so in principle it is pure. Moreover, the Prophet ﷺ was praying at the Kaaba one day, and Abu Jahl and some friends of his were sitting nearby. They brought the placenta of a camel and put it on his back, between his shoulders… Then Fatima came and lifted it from his back. Narrated by al-Bukhari and Muslim. The Prophet ﷺ continued with his prayer, which indicates that this blood was not impure (najis).

Exempted from that is blood spilled out, because Allah عَزَّوَجَلَّ says: *{Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah"}* [al-An'am 6:145].

As for that blood which remains in the slaughtered animal after it has been slaughtered in the prescribed manner, such as the blood that may be found in the veins, heart, spleen and liver, it is pure (tahir), whether it is a small or large amount.

The blood of animals whose meat cannot be eaten.

It is impure (najis), except in the case of cats and animals that come and go in houses, with the exception of those which were excluded by Islamic teachings, such as dogs.

The blood of animals that died without being slaughtered in the prescribed manner. It is impure according to scholarly consensus. The evidence for that is the verse in which Allah عَزَّوَجَلَّ says: *{Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah"}* [al-An'am 6:145].

Exempted from that are dead fish and locusts, which are both pure. The Prophet ﷺ said: **«Two types of 'dead meat' and two types of blood have been permitted for us. As for the two types of 'dead meat', they are fish and locusts. As for the two types of blood, they are the liver and the spleen.»** Narrated by Ahmad and Ibn Majah; classed as sahih by al-Albani.

Activities

1. How can impurity (najasah) caused by pigs and dogs be removed?

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2. The scholars have differed regarding human blood, whether it is pure or impure, so which is correct in your opinion?

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3. What is the ruling on the leftover food and water of cats? Quote evidence for what you say.

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Menses and nifas

Hayd (menses) in linguistic terms:

means flow, so one may say haada al-wadi (the valley flowed [with water]) if water flows through it.

In Islamic teachings:

Hayd (menses) refers to the natural blood that emerges from deep inside the uterus at certain times, when a woman is in good health, and it is not connected to childbirth.

Age when menses begins:

A female cannot menstruate before the age of nine years, because there is no proof that any woman ever began to menstruate before that age.

Women do not menstruate after reaching the age of fifty years, in most cases.

Minimum and maximum duration of menses:

The minimum duration of menses is one day and one night.

The maximum duration of menses is fifteen days, according to most of the fuqaha. Anything more than that is not hayd (menses); rather it is istihadah (irregular bleeding).

The usual duration of menses is six or seven days.

Benefit

If a woman sees blood but it does not continue for one day and one night, then it is irregular bleeding and does not come under the rulings on menses, yet it is still to be regarded as impure (najis) and it invalidates wudu.

Ruling on the woman who menstruates for the first time:

In the case of bleeding for a female who has never menstruated before, if the blood has the same characteristics as menstrual blood, then this is menses. But if it lasts for more than fifteen days, anything after fifteen days is istihadah.

The evidence for that is the verse in which Allah عَزَّوَجَلَّ says: *{And they ask you about menstruation. Say, "It is harm"}* [al-Baqarah 2:222]. When this bleeding is present, that is menses, until it reaches fifteen days.

When is a woman's menses deemed to have ended?

The end of menses occurs when one of two things happens:

The first **is the cessation of bleeding,** which a woman may recognize by inserting a piece of cloth or cotton into her vagina; if it comes out clean, with no brownish or yellowish discharge on it, then this is a sign that her period has ended.

The second **is emission of the white discharge,** which is a clear liquid excreted by the uterus when menses ends.

That is because of the hadith of Umm Alqamah رَضِيَ اللَّهُ عَنْهَا who said: "The women used to send to Aisha, the Mother of the Believers, vessels in which were pieces of cloth (cotton) on which were traces of yellow, from menstrual bleeding, asking her about prayer. She would say to them: Do not hasten until you see the white discharge – meaning the sign that menses had ended." Narrated by Malik; classed as sahih by al-Albani.

Rulings on brownish and yellowish discharge:

Benefit

1

Brownish and yellowish discharge that are connected to menses, coming before or after it, are part of menses.

2

If it is not connected to menses, such as if it comes before menses then stops, or it comes after the menses has ended, then it does not come under the heading of menses.

It was narrated that Umm Atiyah رضي الله عنها said: "We used to regard the yellowish or brownish discharge after the tuhr [end of menses] as not being of any significance." Narrated by al-Bukhari.

Benefit

Can a menstruating woman recite Quran?

The more correct scholarly view is that it is permissible for her to recite Quran, especially if she needs to do that, such as a student or teacher. She may recite her hizb (regular portion) or more than that, without touching the Mushaf, because there is no evidence in the religious texts to indicate that it is not allowed.

What is prohibited in the case of menses and nifas:

Several things become haram as a result of menses and nifas:

1 **Prayer,** because the Prophet ﷺ said to Fatima bint Abi Hubaysh: **«When your regular time of menses comes, stop praying.»** Agreed upon.

2 **Fasting,** because the Prophet ﷺ said: **«Is it not the case that when one of you menstruates, she does not fast and she does not pray?»** They said: Yes indeed. Agreed upon.

3 **Tawaf,** because the Prophet ﷺ said to Aisha when she menstruated: **«Do everything that the pilgrim does, except do not circumambulate the Kaaba [tawaf] until your menses ends.»** Agreed upon.

4 **Touching the Mushaf,** because the Prophet ﷺ said: **«No one should touch the Mushaf except one who is in a state of purity.»** Narrated by Malik; classed as sahih by al-Albani. However, it is permissible for her to touch it with a barrier, if she needs to do that.

5 **Entering the mosque and staying there,** because the Prophet ﷺ used to put his head through the door to Aisha, when she was in her apartment, so that she could comb his hair, whilst she was menstruating. Similarly, it is haram for a menstruating woman to pass through the mosque if she fears that she may contaminate it [with her blood]. If there is no risk of contamination, then it is not forbidden.

6 **Intercourse in the vagina,** because Allah عَزَّوَجَلَّ says: *{so keep away from wives during menstruation. And do not approach them until they are pure}* [al-Baqarah 2:222].

The Prophet ﷺ said: **«Do everything except intercourse.»** Narrated by Muslim.

7 **Divorce,** because Allah عَزَّوَجَلَّ says: *{O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period}* [at-Talaq 65:1]. And the Prophet ﷺ said to Umar when his son Abdullah divorced his wife during her menses: **«Tell him to take her back, then divorce her when she is in a state of purity [not menstruating] or pregnant.»** Narrated by Muslim.

Benefit

Related issues:

- If a woman gets her menses after the time for a prayer has begun, and she has not offered that prayer, she must make up that prayer after her menses ends.
- If a woman gets her menses on a day when she is fasting, her fast becomes invalid and she must make it up.
- If menses ends on the day of a fast, she must make up that day, but she does not have to refrain from eating and drinking for the rest of the day.

Rulings on the woman who suffers from istihadah (non-menstrual bleeding):

The woman who suffers from istihadah is the one who sees blood following her menses that has different characteristics to menstrual blood.

The blood of istihadah differs from menstrual blood in terms of rulings and characteristics.

How should the woman who suffers from istihadah pray?

She should wash her private part, then put on a pad, and do wudu for each prayer after the time for that prayer begins, then she may offer both obligatory and supererogatory prayers.

With regard to the woman who is suffering from istihadah, there are three scenarios:

1: She has a known, regular cycle. She should stop praying at the time of her regular menses only.

2: She does not have a regular cycle, but she can tell the difference between menstrual and non-menstrual bleeding. She should act on the basis of distinguishing between the types of bleeding, so her menses is when the bleeding has distinct characteristics, such as being dark or thick or having a certain odour, and everything other than that is to be regarded as istihadah.

3: She does not have a regular cycle and there is no change that could indicate when the bleeding is menses or otherwise. In this case she should follow the usual cycle of the majority of women, in which menses lasts for six or seven days every month, and everything apart from that is to be regarded as istihadah.

Benefit

The woman who suffers from istihadah comes under the same rulings in all matters as women who are in a state of purity and not menstruating. So her fasting, prayer and tawaf are valid; it is permissible for her to recite Quran and touch the Mushaf; and it is permissible for her to have intercourse with her husband.

There is no differentiation between women who suffer from istihadah and women who are in a state of purity and not menstruating in any rulings, except that it is obligatory for her to do wudu for each prayer after the time for it begins.

Rulings on nifas:

Nifas (lochia) is the bleeding that comes from a woman's uterus due to giving birth. It is the remaining blood that was detained in the uterus during the pregnancy. In most cases it has the characteristics of menstrual blood.

Minimum duration of nifas: there is no minimum duration, and it may last for several days.

Its maximum duration is forty days; anything more than that is istihadah.

Nifas is like menses with regard to what is permissible, such as intimacy that does not involve intercourse, and what is prohibited, such as intercourse, as well as fasting, prayer, divorce, tawaf and remaining in the mosque. The woman is required to do ghusl when the bleeding of nifas ends, as is also the case with menses, and she must make up any fasts missed, but not prayers.

If the bleeding of nifas stops before forty days, then the woman's nifas has ended, so she must do ghusl and pray, and the things that were not allowed now become permissible for her.

FYI (For Your Information)

Benefit

If a miscarriage occurs and there are clear rudimentary human features in the foetus, then the rulings of nifas apply.

The stage at which human features appear is usually around **three months; the minimum is eighty-one days.**

If miscarriage occurs and the embryo is at the alaqah (clot of blood) or mudghah (lump of flesh) stage, in which no rudimentary human features have appeared, then the bleeding that occurs after that is not regarded as nifas so the woman should not stop praying and fasting.

The difference between irregular bleeding, menstrual bleeding, and istihadah:

With regard to bleeding that women may experience, there are four categories: state of purity, menstrual, istihadah and irregular bleeding.

State of purity: this refers to one who is not menstruating and not bleeding at all.

Menstrual bleeding: this refers to one who sees menstrual blood at the usual time of menses, that matches the stipulated description.

Istihadah: this refers to one who sees blood following her menses, that is different in nature to menstrual blood.

Irregular bleeding: this refers to one who sees blood that is not connected to her menses.

Any bleeding that a woman sees at a time other than her menses, or that is not connected to her menses, is regarded as irregular bleeding.

Irregular bleeding does not affect anything, so it does not prevent the woman from praying and fasting. However, it is impure (najis) and invalidates wudu.

Nifas is like menses in all rulings.

Activities

1. If a woman is menstruating and wants to do more good deeds, so she offers some obligatory and supererogatory prayers, what is the ruling on her actions?

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2. Mention two ways in which nifas and menses are similar.

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3. A woman used to menstruate for five days at the beginning of every month, then she began to suffer from istihadah so the bleeding would continue throughout the month. What should she do? Should she stop fasting and praying for the entire month?

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The Book of Prayer

Contents

- Description of prayer, rulings thereon, and the ruling on one who fails to do it
- The things that are disliked (makruh) in prayer
- The things that invalidate prayer
- Essential parts, obligatory parts and sunnahs of prayer
- Conditions of prayer
- Times of prayer
- The adhan and iqamah

4

Prayer, adhan and iqamah

In this unit we will study

- Prayer, its importance and its virtue
- Adhan and iqamah, and related issues

Prayer

Definition:

In linguistic terms, the word salat (prayer) means supplication or invocation. Allah عَزَّوَجَلَّ says: *{and invoke [Allah 's blessings] upon them [wa salli 'alayhim]. Indeed, your invocations are reassurance for them}* [at-Tawbah 9:103]. In other words, offer supplication for them.

In Islamic terminology, the word salat (prayer) means worshipping Allah عَزَّوَجَلَّ with specific words and movements, starting with the takbeer and ending with the tasleem.

Its status within Islam:

Prayer is the second of the pillars of Islam after the twin declaration of faith (ash-shahadatayn). In the hadith, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Islam is built on five [pillars]: testifying that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving zakat , Hajj, and fasting Ramadan.»** Agreed upon.

Its virtue:

There are many hadiths which speak of the virtue of prayer and enjoin and exhort us to do it.

1. The hadith of Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ who said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The five daily prayers, one Jumuah to the next, and one Ramadan to the next, are an expiation for what comes between them, if one avoids major sins.»** Narrated by Muslim.

2. It was also narrated that he رَضِيَ ٱللَّهُ عَنْهُ said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«What do you think if there was a river by the door of any one of you and he bathed in it five times a day, would there be any trace of dirt left on him?»** They said, "No trace of dirt would be left on him." He said, **«That is like the five daily prayers, by means of which Allah erases sin.»** Agreed upon.

Why is prayer of such great importance?

Answer:

- Because Allah عَزَّوَجَلَّ delayed making it obligatory until the night of the Isra and Miraj (Prophet's Night Journey and Ascent to Heaven), by way of emphasizing how important it is.
- Because it was enjoined directly by Allah عَزَّوَجَلَّ upon His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ without any intermediary.
- For it was enjoined in heaven, which is indicative of its sublime status.
- Originally, fifty prayers were enjoined, which is indicative of how much Allah loves it.

When was prayer enjoined?

Prayer was enjoined on the night of the Isra and Miraj, before the Hijrah.

The wisdom behind the prescription of prayer:

Prayer is gratitude for the immense blessings that Allah bestows upon His slaves. It is also one of the acts that show the highest level of servitude to Allah, in which the individual demonstrates his devotion to Allah عَزَّوَجَلَّ, humbles himself before Him and submits to Him, and converses with Him by reciting Quran, dhikr and dua. It is also the connection between a person and his Lord, which elevates him to a level in which he finds peace of mind and tranquillity.

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Rulings on prayer:

The five daily prayers are obligatory for every adult Muslim of sound mind, whether male or female.

Allah عَزَّوَجَلَّ says: *{Indeed, prayer has been decreed upon the believers a decree of specified times}* [an-Nisa 4:103].

The Prophet ﷺ sent Muadh رَضِيَ اللَّهُ عَنْهُ to Yemen and said to him: **«Inform them that Allah has enjoined upon them five prayers every day and night.»** Agreed upon

Prayer of a minor:

The child is to be instructed to pray when he reaches the age of seven years, and he may be smacked (lightly) in a manner that is not painful if he does not pray when he reaches the age of ten years, because of the hadith: **«Instruct your children to pray when they reach the age of seven years, and smack them (lightly) if they do not pray when they reach the age of ten years, and separate them in their beds.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

Benefit

Ruling on one who does not pray:

The one who does not pray because he denies that it is obligatory is a disbeliever according to scholarly consensus, because he has rejected the command of Allah and His Messenger ﷺ and the consensus of the ummah.

As for the one who does not pray out of heedlessness or laziness, whilst still affirming that it is obligatory, there is a difference of scholarly opinion concerning him. The view that is most likely to be correct is that he is a disbeliever. The evidence for that is:

- The verse in which Allah عَزَّوَجَلَّ says: *{But if they repent, establish prayer, and give zakah, then they are your brothers in religion}* [at-Tawbah 9:11].
- The hadith of Jabir رَضِيَ اللَّهُ عَنْهُ who said: The Messenger of Allah ﷺ said: **«Between a man and shirk and disbelief there stands his giving up prayer.»** Narrated by Muslim.
- The hadith of Buraydah رَضِيَ اللَّهُ عَنْهُ who said: The Messenger of Allah ﷺ said: **«The covenant between us and them [the hypocrites] is prayer; whoever gives it up has disbelieved.»** Narrated by an-Nasai; classed as sahih by al-Albani.

Issues connected to prayer:

1. Prayer is not obligatory for the insane and minors, because of the absence of reason in their case, which is the basis of accountability. It is not obligatory for women who are menstruating or bleeding following childbirth, because the Prophet ﷺ said: **«Is it not the case that when she menstruates, she does not pray or fast?»** Narrated by al-Bukhari and Muslim.

2. If a child reaches puberty, or a disbeliever becomes Muslim, or a woman who is menstruating or bleeding following childbirth becomes pure before the time for prayer ends by the length of time it takes to pray one rakah then they must offer that prayer, because the Prophet ﷺ said: **«Whoever catches up with one rakah of the prayer has caught up with the prayer.»** Agreed upon.

3. The disbeliever is not to be instructed to make up the prayers that he missed before he became Muslim, because Islam erases that which came before it, and because the Prophet ﷺ did not instruct anyone who became Muslim to make up prayers.

Activities

1. **When was prayer enjoined, and how?**
2. **What is the ruling on one who does not pray out of heedlessness?**
3. **Quote some of the texts which speak of the virtue of prayer.**
4. **When is a child to be instructed to pray? And when may he be smacked (ie., disciplined) if he does not pray?**
5. **Prayer is not obligatory for ..... and ..... and ....., and it is not valid if done by .....**
6. **Explain with evidence: if a disbeliever becomes Muslim, he is not to be instructed to make up the prayers that he missed before he became Muslim?**

FYI (For Your Information)

Adhan and iqamah

Definition:

In linguistic terms, the word adhan means announcement. Allah عَزَّوَجَلَّ says: *{And [it is] an announcement [adhaan] from Allah and His Messenger to the people}* [at-Tawbah 9:3].

In Islamic terminology, it is an announcement, consisting of specific words, that the time for prayer has begun.

The iqamah is an announcement, consisting of specific words, that the prayer is about to begin.

Prescription of the adhan:

The adhan was prescribed in the first year after the Hijrah (1 AH). The reason for that is mentioned in the report narrated from Abdullah ibn Zayd رَضِيَ اللَّهُ عَنْهُ, who said: When the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed that a clapper be made, so that it could be beaten to summon the people to prayer, I saw in my dream a man carrying a clapper in his hand. I said to him: O slave of Allah, will you sell me the clapper? He said: What will you do with it? I said: We will call (the people) to prayer.' He said: 'Shall I not tell you of something better than that?' I said: 'What is it?' He said: 'Say: Allahu akbar, Allahu akbar, Allahu akbar, Allahu akbar; Ashhadu an laa ilaaha illa Allah, Ashhadu an laa ilaaha illa Allah; Ashhadu anna Muhammadan Rasoolullah, Ashhadu anna Muhammadan Rasoolullah; Hayya ala as-salat, Hayya ala as-salat; Hayya ala al-falah, Hayya ala al-falah; Allahu akbar, Allahu akbar; Laa ilaaha illa Allah (Allah is Most Great, Allah is Most Great, Allah is Most Great, Allah is Most Great; I bear witness that there is no god worthy of worship except Allah, I bear witness that there is no god worthy of worship except Allah; I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah; Come to prayer, come to prayer; come to prosperity, come to prosperity; Allah is Most Great, Allah is Most Great; there is no god worthy of worship except Allah).'

Then he moved away from me slightly, then he said: And when the prayer is about to begin, say: Allahu akbar, Allahu akbar; Ashhadu an laa ilaaha illa Allah; Ashhadu anna Muhammadan Rasoolullah; Hayya ala as-salat; Hayya ala al-falah; Qad qaamat is-salat, qad qaamat is-salat; Allahu akbar, Allahu akbar; Laa ilaaha illa Allah (Allah is Most Great, Allah is Most Great; I bear witness that there is no god worthy of worship except Allah; I bear witness that Muhammad is the Messenger of Allah; come to prayer; come to prosperity; prayer is about to begin, prayer is about to begin; Allah is Most Great, Allah is Most Great; there is no god worthy of worship except Allah).

The following morning, I went to the Messenger of Allah ﷺ and told him what I had seen. He said: **«It is a true dream, InshaAllah. Go with Bilal and tell him what you saw, so that he can call the people to prayer with it, for he has a louder voice than you.»** So I went with Bilal, and told him these words, and he called the people to prayer with them. Umar ibn al-Khattab رضي الله عنه heard that whilst he was in his house, and he came out, dragging his rida saying: By the one Who sent you with the truth, O Messenger of Allah, I saw the same as he was shown! And the Messenger of Allah ﷺ said: **«To Allah be praise.»**

Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

The virtue of the adhan:

It was narrated from Abu Hurayrah, from the Messenger of Allah ﷺ: **«If people knew what there is of virtue in the call [to prayer] and the first row, and could find no way except drawing lots for them, they would draw lots.»** Agreed upon.

It was narrated that Muawiyah رضي الله عنه said: I heard the Messenger of Allah ﷺ say: **«The muadhdhins will be the people with the longest necks on the Day of Resurrection.»** Narrated by Muslim.

Conditions of the adhan being valid:

1. That the time for the prayer should have begun. It is not valid to call people to prayer before the time for the prayer has begun. An exception to that is made in the case of the first adhan for Fajr and the first adhan for Jumuah prayer.
2. The phrases of the adhan must be recited in order and consecutively, as narrated in the Sunnah.
3. The adhan must be said in Arabic, in the wording narrated in the Sunnah.

Benefit

It is not stipulated that when giving the adhan one must be in a state of purity, or turn to face towards the qiblah, or stand up for it, or refrain from speaking during it, although all of that is encouraged (mustahabb).

With regard to the muadhdhin, it is stipulated:

That he should be Muslim, of sound mind and male. It is not valid for the adhan to be given by a disbeliever, one who is insane or drunk, or one who has not yet reached the age of discernment. It is also not valid for a woman to give the call to prayer to men.

It is Sunnah to pause briefly between the phrases of the adhan, and there is nothing wrong with it if the pause is slightly long.

Desirable qualities in the muadhdhin:

1. He should be of good character and trustworthy, for he is in a position of trust and people refer to him with regard to prayer and fasting.
2. He should be an adult, although the adhan given by a boy who has reached the age of discernment is valid.
3. He should have knowledge of the times of prayer, so that he can make sure that he gives the adhan as soon as the time for prayer comes.
4. He should have a pleasant voice.
5. He should be in a state of purity, free of minor or major impurity.
6. He should give the adhan standing, facing towards the qiblah.
7. He should recite the words of the adhan in an unhurried manner, and recite the iqamah quickly.

Benefit

Turning when saying the phrases "Hayya ala as-salat" and "Hayya ala al-falah" into the microphone:

Turning right and left when saying phrases Hayya ala as-salat and Hayya ala al-falah is Sunnah, because of the report narrated by al-Bukhari and Muslim from Abu Juhayfah رضي الله عنه, who said: **When Bilal gave the adhan, I watched his mouth as he turned this way and that, right and left, saying: Hayya ala as-salat, Hayya ala al-falah.**

But the one who is giving the adhan into a loudspeaker should not turn, because the sound will come from the loudspeaker on the minarets, and if he turns the sound will be weakened, as his mouth will be further away from the mic.

Innovations (bidahs) with regard to the adhan:

1. Saying when the muadhdhin recites the shahadah: Azizullahi a'zam (What is dear to Allah is greatest).
2. Saying when the muadhdhin recites the iqamah: Nashhad (we bear witness) or Sadaqta (you have spoken the truth).
3. Saying when the muadhdhin says "As-salatu khayrun min an-nawm (prayer is better than sleep)," Sadaqa Rasoolullahi sall Allah alayhi wa sallam (The Messenger of Allah ﷺ spoke the truth).

It is not prescribed to say when the iqamah is given:

Aqaamaha Allahu wa adaamaha (may Allah cause it to be always established and make it last), because the hadith which speaks of that is daeef (weak).

How the adhan and iqamah are to be done:

The Sunnah mentions more than one way in which the adhan and iqamah are to be done, one of which is mentioned in the hadith of Abu Mahdhurah رضي الله عنه, according to which the Prophet ﷺ taught him the adhan himself, saying: **«Say: 'Allahu akbar, Allahu akbar, Allahu akbar, Allahu akbar; Ashhadu an laa ilaaha illa Allah, Ashhadu an laa ilaaha illa Allah; Ashhadu anna Muhammadan Rasoolullah, Ashhadu anna Muhammadan Rasoolullah; Hayya ala as-salat, Hayya ala as-salat; Hayya ala al-falah, Hayya ala al-falah; Allahu akbar, Allahu akbar; Laa ilaaha illa Allah.»** Narrated by Abu Dawud and Ibn Majah; classed as sahih by al-Albani.

With regard to the wording of the iqamah, it is as follows: Allahu akbar, Allahu akbar; Ashhadu an laa ilaaha illa Allah; Ashhadu anna Muhammadan Rasoolullah; Hayya ala as-salat; Hayya ala al-falah; Qad qaamat is-salat, qad qaamat is-salat; Allahu akbar, Allahu akbar; Laa ilaaha illa Allah.. That is because of the hadith of Anas رضي الله عنه who said: "He instructed Bilal to say each phrase of the adhan twice and to say each phrase of the iqamah once except Qad qaamat is-salat." Agreed upon.

Tathweeb:

In the adhan of Fajr, after saying Hayya ala al-falah, it is preferable to add the phrase As-salatu khayrun min an-nawm (prayer is better than sleep), saying it twice, which is called tathweeb.

That is because of the report narrated by Abu Mahdhurah رضي الله عنه, according to which the Messenger of Allah ﷺ said to him: **«If it is the adhan of Fajr, then say: As-salatu khayrun min an-nawm (prayer is better than sleep).»** Narrated by an-Nasai; classed as sahih by al-Albani.

Repeating after the muadhdhin:

It is encouraged for the one who hears the adhan to say what the muadhdhin says, because of the hadith of Abu Saeed رضي الله عنه, according to which the Prophet ﷺ said: **«When you hear the call [to prayer], say what the muadhdhin says.»** Agreed upon.

However, in the case of the phrases Hayya ala as-salat and Hayya ala al-falah, it is prescribed for the one who is listening to the adhan to say: Laa hawla wa laa quwwata illa Billah (There is no power and no strength except with Allah) after the muadhdhin says Hayya ala as-salat and after he says Hayya ala al-falah.

Then when the adhan ends, one should send blessings upon the Prophet ﷺ, then ask Allah to grant al-waseelah to the Messenger of Allah ﷺ.

It was narrated from Abdullah ibn Amr ibn al-As رضي الله عنه that he heard the Prophet ﷺ say: **«When you hear the muadhdhin, say what he says, then send blessings upon me, for whoever sends blessings upon me, Allah will send blessings upon him tenfold. Then ask Allah to grant me al-waseelah, for it is a station in Paradise which only one of the slaves of Allah will attain, and I hope that I will be the one. Whoever asks Allah for al-waseelah for me, intercession for him will be granted.»** Narrated by Muslim.

And it was narrated from Jabir ibn Abdillah رضي الله عنه that the Messenger of Allah ﷺ said: **«Whoever says when he hears the call to prayer, 'Allahumma Rabba hadhihi id-da'wat it-taammah wa's-salat il-qaa'imah, aati Muhammadan al-waseelata wa'l-fadeelah, wab'athhu maqaman mahmoudan alladhi wa'adtahu (O Allah, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege and also the eminence, and resurrect him to the praised position that You have promised)', will be granted my intercession on the Day of Resurrection.»** Narrated by al-Bukhari.

Benefit

When the muadhdhin says in the adhan of Fajr, As-salatu khayrun min an-nawm (prayer is better than sleep), the listener should say likewise. It is not Sunnah to say Sadaqa Rasoolullah (the Messenger of Allah who spoke the truth), or Sadaqta wa bararta yaa Rasoolallah (Your spoke the truth with sincerity, O Messenger of Allah); rather these are innovations (bidahs).

Dua (supplication) between the adhan and iqamah:

It was narrated that Anas ibn Malik رضي الله عنه said: **"Supplication offered between the adhan and iqamah is not rejected."** Narrated by Abu Dawud; classed as sahih by al-Albani.

Benefit

Mistakes in the phrases of the adhan:

Elongating the first syllable of the phrase "Allahu akbar" in such a way that it forms a question in Arabic ("Is Allah greatest?").
Elongating the last syllable of the phrase "Allahu akbar".
Saying "Allah wa akbar."

Related issues:

It is not Sunnah to repeat any of the words of the iqamah; that is the apparent meaning of the Sunnah.

It is Sunnah to repeat after more than one muadhdhin until one offers the prayer; once he has offered the prayer, it is not prescribed to repeat after any muadhdhin.

1 Giving the adhan is prescribed for those who are travelling, because of the hadith of Malik ibn al-Huwayrith رضي الله عنه, as the Prophet صلى الله عليه وسلم instructed them to give the adhan when they were travelling.

2 No adhan or iqamah is required of women, because they are not required to pray in congregation or to give the adhan. But if they give the adhan and iqamah without men hearing them, there is nothing wrong with that.

3 When joining two prayers together, the adhan should be given for the first prayer and the iqamah should be given for each of them, because of the report which was proven from Jabir رضي الله عنه, according to which the Prophet صلى الله عليه وسلم in Arafah gave the adhan, then he gave the iqamah and prayed Zuhr, then he gave the iqamah and prayed Asr. Similarly, in Muzdalifah he gave the adhan, then he gave the iqamah and prayed Maghrib, then he gave the iqamah and prayed Isha. Narrated by Muslim.

4 It is better for the iqamah for prayer to be given by the same person who gave the adhan, although there is nothing wrong with someone else giving the iqamah, as there is no proof to disallow it.

5 There is nothing wrong with repeating after a muadhdhin on the television or radio, if it is broadcast live. But if it is recorded, then it is not Sunnah to do that.

6 A recorded adhan is not sufficient for calling people to prayer, because the adhan is a verbal act of worship which must be done by a person in real time.

FYI (For Your Information)

Activities

1. **Mention three qualities that are desirable in the muadhdhin.**

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2. **What is meant by tathweeb?**

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3. **Put a checkmark or X mark next to the following, and correct the wrong statements:**

- It is preferable for the muadhdhin to recite the adhan quickly and the iqamah slowly. (.....)

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- One of the conditions of the adhan being valid is that the muadhdhin should be male. (.....)

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.....

- Tathweeb is recommended in the adhan of Fajr and Asr. (.....)

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.....

- It is permissible for the muadhdhin to speak during the adhan. (.....)

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.....

5

The times of prayer and its conditions, essential parts, obligatory parts and sunnahs

In this unit we will study

- The times of prayer
- The conditions of prayer
- The essential parts of prayer
- The obligatory parts of prayer
- The Sunnahs of prayer

The times of prayer

The obligatory prayers are to be offered five times every day and night. For each prayer there is a specific time, as defined in the religious texts.

Allah عَزَّوَجَلَّ says: *{Indeed, prayer has been decreed upon the believers a decree of specified times}* [an-Nisa 4:103]. That is, it is enjoined at specific times.

The basic reference point regarding these times is the hadith of Abdullah ibn Amr رَضِيَ اللَّهُ عَنْهُمَا, according to which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The time for Zuhr is when the sun passes the meridian, and a man's shadow is equal [in length] to his height, so long as the time for Asr has not come. The time for Asr is so long as the sun has not yet turned yellow. The time for Maghrib is so long as the red afterglow has not yet disappeared. The time for Isha is until half way through the night. The time for Fajr is from the break of dawn, so long as the sun has not yet risen.»** Narrated by Muslim.

The time for Zuhr:

The time for Zuhr begins when the sun has passed the meridian, meaning that it begins to decline from the highest point in the sky, towards the west. Its time lasts until the shadow of a thing is equal [in length] to its height.

Benefit

It is preferred to hasten to pray Zuhr when the time for it begins, unless it is extremely hot, in which case it is preferred to wait until it is cooler, because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«If it is extremely hot, then delay prayer until it cools down, for extreme heat is from the exhalation of Hell.»** Agreed upon.

The time for Asr:

The time for Asr begins at the end of the time for Zuhr, i.e., when the shadow of a thing is equal [in length] to its height. The Sunnah is to hasten to pray at the beginning of the time for Asr. Its time lasts until the sun has set completely.

It is the middle prayer of which Allah عَزَّوَجَلَّ says: *{Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient}* [al-Baqarah 2:238].

Benefit

Warning against missing Asr prayer:

The Prophet ﷺ said: **«Whoever misses Asr prayer, it is as if he lost his family and his wealth.»** Narrated by al-Bukhari and Muslim.

This hadith indicates that missing Asr prayer is as serious as losing one's family and wealth.

The Prophet ﷺ said: **«Whoever misses Asr prayer, his deeds will be rendered invalid.»** Narrated by al-Bukhari.

The time for Maghrib:

The time for Maghrib begins when the sun has set completely, until the red afterglow disappears, because the Prophet ﷺ said: **«The time for Maghrib prayer lasts so long as the red afterglow has not disappeared.»** Narrated by Muslim.

The red afterglow is redness that appears in the sky after the sun has set and disappeared below the horizon. It lasts until the time for Isha begins.

It is Sunnah to hasten to pray Maghrib when the time for it begins, because the Prophet ﷺ said: **«My ummah will continue to be fine so long as they do not delay Maghrib until the stars begin to appear.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

The time for Isha:

The time for Isha begins when the time for Maghrib ends, which is when the red afterglow disappears, and it ends after the first half of the night has passed, because the Prophet ﷺ said: **«The time for Isha lasts until half way through the night.»** Narrated by Muslim.

Note

Benefit

The time for Isha ends half way through the night, as defined in Islamic teaching, which is half way between Maghrib and Fajr. It is not twelve midnight, as the ordinary people think. So praying Isha after half way through the night is regarded as making up the prayer.

The time for Fajr:

lasts from the break of the true dawn until the sun rises.

The Sunnah is to hasten to pray Fajr as soon as the time for it begins. It was narrated that Aisha رضي الله عنها said: "The Messenger of Allah ﷺ used to pray Fajr and the believing women would attend the prayer with him, wrapped in their outer garments, then they would go back to their houses and no one would recognize them because it was still so dark." Agreed upon.

Benefit

It is not permissible to delay Fajr prayer deliberately until sunrise. Whoever prays it after the sun has risen, it is invalid, and has not been done at the right time.

Conditions of prayer

1

Intention (niyyah):

This is not waived under any circumstances, because of the hadith of Umar, according to which the Prophet ﷺ said: **«Actions are but by intentions.»** Agreed upon.

The place for the intention is in the heart, and it is not prescribed to utter it, because the Prophet ﷺ did not utter it, and there is no report to indicate that any of his Companions did that either.

2

Being Muslim:

Prayer offered by a disbeliever is not valid, because his good deeds are invalid. Allah عَزَّوَجَلَّ says: *{And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger}* [at-Tawbah 9:54]. Therefore disbelief in Allah renders good deeds invalid.

Being of sound mind:

Prayer offered by one who is insane is not valid, because he is not accountable. It says in the hadith of Ali رَضِيَ ٱللَّهُ عَنْهُ that the Prophet ﷺ said: **«The Pen has been lifted from three: from the sleeping person until he wakes up, from the minor until he reaches puberty, and from the one who is insane until he comes to his senses.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

3

4

Being an adult:

Prayer is not obligatory for a child until he reaches puberty, because of the hadith quoted above.

Being in a state of purity, free of both major and minor impurity:

5

because the Prophet ﷺ said: **«Allah does not accept the prayer of anyone of you if he is in a state of impurity, until he does wudu.»** Narrated by al-Bukhari.

6

The time for it should have begun:

It is not valid to offer any prayer before the time for it begins, or after the time for it ends, unless one has an excuse, because Allah عَزَّوَجَلَّ says: *{Indeed, prayer has been decreed upon the believers a decree of specified times}* [an-Nisa 4:103].

And because of the hadith of Jibreel, which tells of how he led the Prophet ﷺ in offering the five daily prayers, then he said: "The time [for each prayer] is between these two [times that he taught to the Prophet ﷺ]." Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

Covering the awrah:

Because Allah عَزَّوَجَلَّ says: *{O children of Adam, dress well every time you offer prayer}* [al-A'raf 7:31].

And the Prophet ﷺ said: **«Allah does not accept the prayer of a woman of childbearing age except with a headcover.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

A man should put part of his garment over his shoulder, because the Prophet ﷺ said: **«No one of you should pray in a single garment of which no part is over his shoulder.»** Narrated by an-Nasai; classed as sahih by al-Albani.

In prayer, the woman's entire body is awrah except for her face and hands, because the Prophet ﷺ said: **«Allah does not accept the prayer of a woman of childbearing age except with a headcover.»** Quoted above.

But if a woman prays in front of non-mahram men, she should cover everything, because the Prophet ﷺ said: **«The woman is awrah.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

7

Facing towards the qiblah:

Because Allah عَزَّوَجَلَّ says: *{So turn your face toward al-Masjid al-Haram}* [al-Baqarah 2:144]. And because of the hadith: **«When you stand up to pray, do wudu properly, then turn to face towards the qiblah.»** Agreed upon.

If a Muslim can see the Kaaba, he must face it precisely. If he cannot see it, it is sufficient for him to face in its general direction.

8

9

Avoiding impurities (najasah) on one's body and clothing, and in the place where one is praying, as much as possible, because Allah عَزَّوَجَلَّ says: *{And your clothing purify}* [al-Muddaththir 74:4].

And because the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Protect yourselves from urine, for most of the punishment in the grave is because of it.»** Narrated by ad-Daraqutni; classed as sahih by al-Albani.

And because the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said to Asma with regard to menstrual blood that got onto her garment: **«Scratch it, then rub it with water, then rinse it, then she may pray wearing it.»** Narrated by al-Bukhari and Muslim.

And because the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said to his Companions, when the Bedouin urinated in the mosque: **«Pour a bucket of water over his urine.»** Narrated by al-Bukhari.

Praying in airplanes, cars and ships:

In some situations, a Muslim may have no choice but to pray in a car, or on board a ship or airplane. In these cases, one of two scenarios will apply to prayer:

1. The prayer is supererogatory (nafil). In that case, praying is permissible under any circumstances,

whether or not he is able to stand and whether or not he is able to face towards the qiblah. The Prophet ﷺ used to offer supererogatory prayers on his mount, facing whatever direction his camel was facing, and he would pray Witr on his mount, but he did not offer the obligatory prayers on it. This was narrated by al-Bukhari and Muslim.

However, if he is able to start his prayer facing towards the qiblah, that is better, otherwise he may pray in whatever direction he is facing.

Offering supererogatory (nafil) prayers in that manner is only permissible when travelling, not when one is not travelling. It is one of the neglected Sunnahs.

2. The prayer is obligatory. In that case the matter is subject to further discussion:

- If he will be able to catch up with the prayer on time when he arrives, then he must delay the prayer and offer it within its time when he reaches his destination, so that he will be able to do it properly, standing, bowing and prostrating.
- If he fears that the time for prayer will end [before he reaches his destination], then he has a choice between praying it according to his situation, or joining it together with the following prayer, if it is a prayer that may be joined together with the following prayer, and if he will be able to offer it within the time of the second prayer.
- But if he fears that the time for the prayer will end, then in this case he must pray according to his situation, noting that it is obligatory to face towards the qiblah when one is able to do so, and to stand, bow and prostrate. But whatever he is unable to do of that will be waived in his case, in accordance with the verse in which Allah عَزَّوَجَلَّ says: *{So fear Allah as much as you are able}* [at-Taghabun 64:16]. And because the Prophet ﷺ said: **«Pray standing, and if you cannot, then sitting, and if you cannot, then lying on your side.»** Narrated by al-Bukhari. An-Nasai also narrated it with a sahih isnad, and added: **«…and if you cannot, then lying on your back.»**

Is it valid to pray when one is carrying images of animate beings?

This matter is subject to further discussion:

1. If the image is concealed in one's pocket, as in the case of money, credit cards, passports and the like, then the scholars differed as to whether it is makruh. The correct view is that it is permissible and is not makruh.

2. If it is being carried openly, such as if it is on a shirt, garment and the like, then it is not permissible to pray wearing it, and it is also not permissible for a Muslim to wear such things outside of prayer. But the prayer of one who prays wearing a garment on which there are images is valid, although the one who is aware of the Islamic ruling is sinning by doing that.

If someone is carrying a bottle in which there is a medical sample (such as urine), it is not permissible for him to pray whilst carrying it. Rather he should set it aside, and pray without it.

This is in contrast to one who is wearing a catheter bag because he needs it and cannot do without it, and may be harmed if it is removed. In that case it is permissible for him to pray whilst wearing it, on condition that it be closed firmly so that nothing will leak from it.

It is essential to point out that if it is easy to remove it without causing any harm, then that must be done, otherwise the person's prayer will be invalid.

The essential parts of prayer:

1

Standing:

It is obligatory to stand in an obligatory prayer for the one who is able to do that, because Allah عَزَّوَجَلَّ says: *{and stand before Allah, devoutly obedient}* [al-Baqarah 2:238].

And because the Prophet ﷺ said: **«Pray standing, and if you cannot, then sitting, and if you cannot, then lying on your side.»** Narrated by al-Bukhari.

If he is not able to stand, he may pray according to his situation, sitting or lying on his side.

If he is able to stand but is not able to prostrate or bow, then prostrating and bowing only are waived, and he must stand, and so on. Nothing is waived except what one is unable to do.

With regard to supererogatory prayers, it is permissible to pray sitting even when one is able to stand, although standing is preferable, because the Prophet ﷺ said: **«A man's prayer whilst sitting is equal to half a prayer.»** Narrated by Muslim.

2

The opening takbeer (takbeerat al-ihram):

In order to begin the prayer, nothing is acceptable except saying takbeer ("Allahu akbar"); prayer cannot be started without these words, because the Prophet ﷺ said to the one who did not pray properly: **«When you stand to pray, say takbeer.»** Agreed upon.

And the Prophet ﷺ said: **«Its beginning is takbeer and its end is tasleem.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

3

Reciting al-Fatihah in every rakah:

It is obligatory to recite it in full and correctly, in the correct order, without interruption.

An exception to that is made in the case of one who joins the congregational prayer late: if he catches up with the imam when he is bowing, or when he is still standing but there is not enough time to complete the recitation of al-Fatihah, this requirement is waived in his case.

Benefit

It is obligatory for the worshipper to recite al-Fatihah in all cases, whether he is offering a prayer in which recitation is done out loud or quietly, and whether he is leading the prayer, praying behind an imam or praying on his own, because the Prophet ﷺ said: **«There is no prayer for the one who does not recite the Opening of the Book [i.e., al-Fatihah].»** Agreed upon.

4

Bowing (ruku):

Because Allah, may He be exalted, says: *{O you who have believed, bow}* [al-Hajj 22:77]. And because the Prophet ﷺ said to the one who did not pray properly: **«Then bow and pause in bowing.»** Agreed upon.

5

Rising from bowing until one is standing up straight:

Because the Prophet ﷺ said: **«... then rise until you are standing up straight.»** Agreed upon.

That means going back to the posture you were in before you bowed, whether you prayed standing or sitting. Aisha رضي الله عنها said, describing the prayer of the Prophet ﷺ: **«And when he lifted his head from bowing, he did not prostrate until he had stood up straight.»** Narrated by Muslim.

6

Prostration (sujud):

That is because Allah عَزَّوَجَلَّ says: *{and prostrate}* [al-Hajj 22:77]. And because the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Then prostrate, and pause whilst prostrating.»** Agreed upon.

Prostration should be done on the seven parts mentioned in the hadith of Ibn Abbas رَضِيَ ٱللَّهُ عَنْهُ, in which it says: **«I have been commanded to prostrate on seven bones: the forehead – and he pointed to his nose – the two hands, the two knees, and the toes of the two feet.»** Agreed upon.

7

Rising from prostration and sitting between the two prostrations:

That is because the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Then rise and pause whilst sitting up.»** Agreed upon.

Pausing in every part of the prayer:

8

That is because the Prophet ﷺ instructed the one who did not pray properly to do that in every part of the prayer: **«When you stand to pray, say takbeer then recite whatever you can of Quran, then bow and pause whilst bowing, then rise until you are standing up straight. Then prostrate and pause whilst prostrating, then rise and pause whilst sitting up, and do that throughout your entire prayer.»** Agreed upon.

What is meant by pausing here is pausing until all one's limbs settle in that posture, no matter how short a time that takes. And it was said that it means to pause for as long as it takes to recite the prescribed dhikr.

9

The final tashahhud and sitting therein:

That is because Ibn Mas'ud رضي الله عنه said: Before the tashahhud was enjoined, we used to say: As-salamu ala Allahi min ibadihi. But the Prophet ﷺ said: **«Do not say 'As-salamu ala Allah'; rather say: 'At-tahiyyaatu Lillah'...»** Narrated by an-Nasai; classed as sahih by al-Albani.

Sending blessings upon the Prophet ﷺ in the final tashahhud:

10

That is because the Prophet ﷺ said: **«Say: Allahumma salli ala Muhammadin wa ala aali Muhammad... (O Allah send blessings upon Muhammad and upon the family of Muhammad...).»** Agreed upon.

It is not appropriate to add something to that and say **"Allahumma salli ala Sayyidina Muhammad..."**

11

The tasleem:

That is because the Prophet ﷺ said: **«It ends with the tasleem.»**
So the worshipper should say to his right: "As-salamu alaykum wa rahmatullah (peace be upon you and the mercy of Allah) and to his left, "As-salamu alaykum wa rahmatullah."

The Sunnah is to say the tasleem to the right and to the left, turning so far that the colour of one's cheek may be seen [from behind]. Narrated by Muslim.

Doing these actions in order:

12

Because the Prophet ﷺ did them in that order, and he said: **«Pray as you have seen me praying.»** Narrated by al-Bukhari. And he taught the one who did not pray properly by saying, **«then (thumma)...»**, which indicates that these actions are to be done in order.

These essential parts of the prayer are not waived, whether one omits them deliberately, by mistake or due to ignorance.

Obligatory parts of prayer

The obligatory parts of prayer are of a lesser degree than the essential parts, but if they are omitted deliberately, the prayer is rendered invalid. If, however, they are omitted by mistake or out of ignorance, the prayer is not rendered invalid, and the mistake may be corrected by doing the prostration of forgetfulness.

The evidence for that is the fact that the Prophet ﷺ always did these obligatory parts until he died, and he would do the prostration of forgetfulness if he forgot them.

They are:

1. **The takbeers of moving from one posture to another.** These are all the takbeers apart from the opening takbeer. That is because of the report of Abu Salamah, from Abu Hurayrah رضي الله عنه, that the latter used to lead them in prayer, and would say takbeer every time he moved down and up. When he finished praying, he said: "I am the one among you whose prayer most resembles that of the Messenger of Allah ﷺ." Agreed upon.

2. **Tasbeeh when bowing and prostrating,** because of the hadith of Hudhayfah رضي الله عنه, who said: "Then he bowed and started saying: Subhana Rabbiy al-Azeem (Glory be to my Lord the Most Great)… Then he prostrated and said: Subhana Rabbiy al-A'la (Glory be to my Lord the Most High)." Narrated by Muslim.

   And because of the hadith of Uqbah ibn Aamir: When the verse *{So exalt the name of your Lord, the Most Great}* [al-Waqi'ah 56:74] was revealed, the Messenger of Allah ﷺ said: **«Say it when you bow.»** And when the verse *{Exalt the name of your Lord, the Most High}* [al-A'la 87:1] was revealed, he said: **«Say it when you prostrate.»** Narrated by Abu Dawud; classed as hasan by an-Nawawi.

Benefit

The difference between essential parts and obligatory parts in prayer is that whoever forgets an essential part, his prayer is not valid unless he does it. As for the one who forgets an obligatory part, it is acceptable to make up for it by doing the prostration of forgetfulness. This is what is indicated by the Sunnah.

Obligatory parts of prayer – continued:

3

Tasmee and tahmeed. This means, respectively, that the imam and the one who is praying alone say when rising from bowing: Sami'a Allahu liman hamidah (Allah hears the one who praises Him), and when they have stood up straight, they say: Rabbana wa laka'l-hamd (Our Lord, and to You be praise). For one who is praying behind an imam, it is sufficient for him to say the tahmeed (Rabbana wa laka'l-hamd) only. It was narrated from Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: **«When the imam says 'Sami'a Allahu liman hamidah,' then say: "Allahumma Rabbana laka'l-hamd'»** Agreed upon.

4

What is obligatory with regard to tasbeeh when bowing and prostrating is to say it once, but the Sunnah is to increase it to three, and the best is to say it ten times.

And one should say "Rabb ighfir li (Lord forgive me)" between the two prostrations, because of the hadith of Hudhayfah رضي الله عنه, according to which the Prophet ﷺ used to say between the two prostrations: **«Rabb ighfir li, Rabb ighfir li (Lord forgive me, Lord forgive me).»** Narrated by an-Nasai; classed as sahih by al-Albani.

5

The first tashahhud and sitting for it, because of the hadith: **«When one sits following each two rak'ahs, then say: 'At-tahiyyaatu Lillahi...'»** Narrated by an-Nasai; classed as sahih by al-Albani.

And he should say in it: **«At-tahiyyaatu Lillahi wa's-salawatu wa't-tayyibat. As-salamu alayka ayyuha'n-Nabiyyu wa rahmatullahi wa barakatuhu. As-salamu alayna wa ala ibad-illah is-saliheen. Ashhadu an laa ilaaha illa Allah wa ashhadu anna Muhammadan abduhu wa rasooluhu (All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god worthy of worship except Allah and I bear witness that Muhammad is His slave and Messenger).»** Narrated by al-Bukhari and Muslim.

The Sunnahs of prayer

1 Raising the hands, which is done in four places: when saying the opening takbeer, when bowing, when rising from bowing, and when standing up following the first tashahhud.

That is because of the hadith of Ibn Umar رضي الله عنهما, who said: "I saw the Messenger of Allah ﷺ, when he started the prayer, raising his hands until they were level with his shoulders, and before he bowed, and when he rose from bowing, but he did not raise them between the two prostrations." Agreed upon.

And in the hadith of Abu Humayd it says: "Then when he stood up following the two rakahs, he said takbeer and raised his hands until they were level with his shoulders, as he had said takbeer when starting the prayer." Narrated by Abu Dawud; classed as sahih by al-Albani.

How the hands are to be raised: straighten the fingers, leaving no gaps between them, because of the report narrated from Abu Hurayrah رضي الله عنه, who said: **When the Messenger of Allah ﷺ started to pray, he would raise his hands, holding his fingers straight.** Narrated by Abu Dawud; classed as sahih by al-Albani.

2 Placing the right hand over the left hand whilst standing.

That is because of the hadith of Sahl ibn Sa'd رضي الله عنه in as-Sahihayn, in which he said: "The people were instructed that a man should place his right hand over his left forearm when praying."

In the hadith of Wa'il ibn Hujr رضي الله عنه it says: "Then he placed his right hand over his left hand, wrist and forearm." Narrated by Abu Dawud; classed as sahih by al-Albani.

He may place his hands on his chest, or above his navel, or below it. The matter is broad in scope, because there is no proven hadith with regard to placement of the hands whilst standing.

Opening supplication (dua al-istiftah).

3

Before starting to recite, the best is to recite one of the opening supplications that are proven in the Sunnah, choosing a different one each time. They include the following:

1. **« Allahumma baa'id bayni wa bayna khataayaaya kamaa baa'adta bayn al-mashriqi wa'lmaghrib. Allahumma naqqini min khataayaaya kamaa yunaqqaa ath-thawb ul-abyad min ad-danas. Allahumma ighsilni min khataayaaya bi'th-thalji wa'l-maa'i wa'l-barad (O Allah, separate me (far) from my sins as You have separated (far) the East from the West. O Allah, cleanse me of my sins as white cloth is cleansed from dirt. O Allah, wash me of my sins with snow, water and ice).»** Agreed upon.
2. **«Subhanaka Allahumma wa bi hamdika, wa tabarak asmuka, wa ta'aala jadduka wa laa ilaaha ghayruka (Glory and praise be to You, O Allah; blessed be Your name, exalted be Your Majesty, and there is no god worthy of worship except You).»** Narrated by Abu Dawud; classed as sahih by al-Albani.
3. **«Allahu akbaru kabeera wa'l-hamdu Lillahi katheera wa subhanAllahi bukratan wa aseela... (Allah is most Great, much praise be to Allah and glory be to Allah at the beginning and end of the day).»** Narrated by Muslim.

4

Seeking refuge with Allah before starting to recite Quran.

That is because Allah عَزَّوَجَلَّ says: *{So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy]}* [an-Nahl 16:98].

The Basmalah.

5

It is Sunnah for the worshipper to recite the Basmalah ("Bismillah ir-Rahman ir-Raheem (in the name of Allah, the Most Gracious, the Most Merciful")) **quietly** before starting to recite al-Fatihah and before starting to recite whatever follows al-Fatihah.

Benefit **Reciting the Basmalah out loud:**

It is not Sunnah to recite the Basmalah out loud when reciting al-Fatihah in prayer.

At-Tirmidhi said: This was the practice of most of the scholars among the Companions of the Prophet ﷺ.

6 Ta'meen

Ta'meen (saying "Aameen") is Sunnah for every worshipper at the end of al-Fatihah, whether he is leading the prayer, praying behind an imam, or praying alone. If the prayer is one in which recitation is done out loud, then it is encouraged for the imam and those praying behind him to both say Aameen out loud, because the Prophet ﷺ said: **«When the imam says Aameen, then say Aameen, for the angels say Aameen, and if a person's saying Aameen coincides with that of the angels, his previous sins will be forgiven for him.»** Narrated by al-Bukhari.

7 Reciting something in addition to al-Fatihah.

The evidence for that is the words of Abu Hurayrah رضي الله عنه: "Whoever recites the Essence of the Book (al-Fatihah), that is sufficient for him, and whoever recites more than that, that is better." Agreed upon.

8 Reciting out loud and reciting quietly.

It is Sunnah to recite out loud in Fajr prayer and in the first two rakahs of Maghrib and Isha; and to recite quietly in all other rakahs of the obligatory prayers.

The evidence for that is the hadith of Abu Hurayrah رضي الله عنه: "In every prayer there is recitation. What the Prophet ﷺ made us hear [by reciting out loud] we make you hear, and whatever he hid from us [by reciting quietly] we hide from you." Agreed upon.

9 Placing the hands on the knees with the fingers spread apart when bowing, and keeping the back straight with the head in line with the back.

That is because of the hadith of Ibn Umar رضي الله عنه, according to which the Prophet ﷺ said: **«When you bow, place your palms on your knees, then spread your fingers apart.»** Narrated by Ibn Hibban; classed as hasan by al-Albani.

10 Holding the arms away from the sides when bowing and prostrating

That is because of the hadith of Abu Humayd رضي الله عنه, who said: "And he [the Prophet صلى الله عليه وسلم put his hands on his knees and held his elbows away from his sides." Narrated by Abu Dawud; classed as sahih by al-Albani.

11 Reciting extra tasbeeh when bowing and prostrating

That is because Anas ibn Malik رضي الله عنه said: I have never seen anyone whose prayer more closely resembled that of the Messenger of Allah صلى الله عليه وسلم than this young man – meaning Umar ibn Abd al-Aziz. We figured out that when he bowed, he said tasbeeh ten times, and when he prostrated he said tasbeeh ten times. Narrated by Abu Dawud; classed as hasan by al-Albani.

12 Sitting in the manner called iftirash

This means that the worshipper sits on his left foot, which is spread on the ground, and holds his right foot upright, with the toes pointing in the direction of the qiblah. That is because of the report narrated from Ibn Umar رضي الله عنهما, according to which he said: "The Sunnah when praying is to hold your right foot upright and bend the left leg." Narrated by al-Bukhari.

This manner of sitting is done when sitting for the first tashahhud, when sitting between the two prostrations, and when sitting for the tashahhud in a two-rakah prayer. However, when sitting for the final tashahhud in a four-rakah prayer and Maghrib prayer, the worshipper should sit in the manner that is called tawarruk, which will be explained below.

13 Sitting (kneeling) with the buttocks on the feet

It was narrated that Tawus said: We said something to Ibn Abbas about sitting (kneeling) with the buttocks on the feet, and he said: It is the Sunnah. We said: We think that it is difficult for a man. Ibn Abbas said: Rather it is the Sunnah of your Prophet صلى الله عليه وسلم. Narrated by Muslim.

Benefit

This manner of sitting may done in two ways:

The first is where the buttocks are on the ground, the calves are held upright and the hands are placed on the ground, sitting as a dog sits. This type is what is disliked (makruh) and is the type concerning which there is a prohibition.

The second type is where the buttocks rest on the heels, between the two prostrations. This is what Ibn Abbas meant when he said, "the Sunnah of your Prophet ﷺ".

14 Sitting in the manner called tawarruk

It is Sunnah to sit in this manner in the final tashahhud in a prayer in which there are two tashahhuds. It may be done in more than one way:

The first is where the left foot protrudes from under the right thigh, resting on the ground, and the person sits on his buttocks, holding the right foot upright.

The second is where both feet rest on the ground, and are both held out on one side.

The third is where the right foot rests on the ground, the person places his left foot between the thigh and calf [of his right leg] and sits on his buttocks. The reports of the Sunnah mention all three types.

15 Pointing with the forefinger when reciting the tashahhud

It was narrated from Ibn Umar رضي الله عنهما that when the Messenger of Allah ﷺ sat to recite the tashahhud, he placed his left hand on his left knee, and he placed his right hand on his right knee, making a shape with his fingers that could indicate the number fifty-three, and he pointed with his forefinger. Narrated by Muslim.

The Messenger of Allah ﷺ said: **«Indeed it is harder on the Shaytan than iron»** – meaning the forefinger. Narrated by Ahmad; classed as sahih by al-Albani.

16 Looking at the forefinger whilst reciting the tashahhud.

Because it is proven from Abdullah ibn Umar رضي الله عنهما that he saw a man moving pebbles with his hand whilst he was praying. When he finished praying, Abdullah said to him: Do not move pebbles whilst you are praying, for that is from the Shaytan. Rather you should do what the Messenger of Allah ﷺ used to do.

The man said: What did he use to do?

He said: He used to place his right hand on his right thigh and point towards the qiblah with the finger that is next to the thumb, looking at it. Then he said: This is what I saw the Messenger of Allah ﷺ doing. Narrated by an-Nasai; classed as sahih by al-Albani.

17 Supplication following the tashahhud and before the tasleem.

That is because of the hadith: **«When you sit after every two rakahs, say: 'At-tahiyyaatu Lillahi wa's-salawatu wa't-tayyibat. As-salamu alayka ayyuha'n-Nabiyyu wa rahmatullahi wa barakatuhu. As-salamu alayna wa ala ibad-illah is-saliheen. Ashhadu an laa ilaaha illa Allah wa ashhadu anna Muhammadan abduhu wa rasooluhu. (All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god worthy of worship except Allah and I bear witness that Muhammad is His slave and Messenger).' Then let him choose whatever supplication he likes and call upon Allah عز وجل with it.»** Narrated by an-Nasai; classed as sahih by al-Albani.

18 Turning right and left when saying the tasleem.

It was narrated that Sa'd ibn Abi Waqqas رضي الله عنه said: "I used to see the Messenger of Allah ﷺ saying the tasleem to his right and his left, turning so much that I could see the whiteness of his cheek." Narrated by Muslim.

Looking up to heaven is prohibited and is in fact a major sin, because the Prophet ﷺ forbade that and spoke sternly about it, to the extent that he said: **«People should stop lifting their gaze to heaven whilst praying, or [their sight] will not come back to them.»** According to another report he said: **«...or their sight will be snatched away from them.»** Narrated by al-Bukhari and Muslim.

6

Description of the prayer, what is disliked in prayer, and what invalidates it

In this unit we will study

1. Description of prayer
2. What is disliked in prayer
3. What invalidates prayer

Description of prayer

When the worshipper starts to pray, he should realize that he is standing before Allah عَزَّوَجَلَّ and that he is conversing with Him. If he bears that in mind, he will begin his prayer with his heart filled with reverence of Allah عَزَّوَجَلَّ, love of Him and longing to draw close to Him.

Then he should say takbeer – "Allahu akbar" – and whilst saying this takbeer he should raise his hands until they are level with his shoulders or with his earlobes, then put his right hand over his left hand, and tilt his head, not lifting his head to look up to heaven. Then he should recite the opening supplication, then seek refuge with Allah and say Bismillah. Then he should recite al-Fatihah, followed by another surah.

It is Sunnah to recite the short surahs of al-Mufassal in Maghrib, and to recite long surahs sometimes, such as al-A'raf and at-Tur.

In Fajr, it is Sunnah to recite the long surahs of al-Mufassal, and sometimes to recite the short surahs, such as az-Zalzalah and al-Qadr, and sometimes to recite the medium-length surahs.

Then he should raise his hands and say takbeer for bowing, as he raised his hands when he said the opening takbeer.

He should place his hands on his knees, with his fingers spread apart, holding out his elbows from his sides, and making his back and head in a straight line, with no bend. He should say, "Subhana Rabbiy al-Azeem (Glory be to my Lord the Most Great)" repeating it three times, and he should glorify Allah عَزَّوَجَلَّ a great deal whilst bowing.

Then he should raise his head and say: 'Sami'a Allahu liman hamidah' raising his hands until they are level with his shoulders or with his earlobes. After he has stood up straight, he should say: 'Rabbana laka'l-hamd' or 'Rabbana wa laka'l-hamd,' or 'Allahumma Rabbana laka'l-hamd,' or 'Allahumma Rabbana wa laka'l-hamd.'

After he says that, it is recommended for him to say: "…mil' as-samawaati wa mil' al-ardi wa mil'a ma baynahuma wa mil'a ma shi'ta min shay'in ba'dahu. Ahl al-thana' wa'l-majd, ahaqqu ma qaala al-abd, wa kulluna laka abd. Laa maani'a lima a'tayta wa la mu'tiya lima mana'ta wa laa yanfa'u dha'l-jaddi minka al-jadd (… filling the heavens, filling the earth, filling everything in between and filling whatever else You will besides that. You are the One Who most deserves praise and glorification, (this is) the soundest thing a slave could say, and we are all Your slaves. None can withhold what You give and none can give what You withhold, and the good fortune of any fortunate person is to no avail against Your punishment)."

Al-Mufassal begins with Surat Qaf, up to an-Nas. It is called al-Mufassal because its verses are short, with many breaks (fawasil).

The long surahs of al-Mufassal are from Qaf to an-Naba (Amma).

The medium-length surahs are from an-Naba to ad-Duha.

The short surahs are from ad-Duha to the end of the Quran.

Then he should say takbeer and prostrate without raising his hands. He should prostrate on the seven parts: on the forehead, along with the nose, the two hands, the two knees and the toes of the two feet. He should hold his forearms up and not rest them on the ground; he should hold his upper arms away from his sides, his stomach away from his thighs; and his thighs away from his calves; and he should not elongate his back like someone lying on his face, as some people do.

He should say "Subhana Rabbiy al-A'la" three times, and he should offer a great deal of supplication whilst prostrating, because the Prophet ﷺ said: **«With regard to prostration, offer a great deal of supplication in it, for it is more deserving of receiving a response.»** Narrated by Muslim.

Then he should rise up from prostration, saying takbeer, and sit between the two prostrations in the manner called iftirash.

He should place his right hand on his right thigh, or on the kneecap, and his left hand on his left thigh in a similar manner.

Whilst sitting, he should say "Rabb ighfir li, Rabb ighfir li (Lord forgive me, Lord forgive me)."

Then he should prostrate a second time, as he prostrated the first time, saying the same as he said in the first prostration.

Then he should stand up for the second rakah, saying takbeer.

In the second rakah, he should do the same as he did in the first rakah, without the opening supplication.

When he has prayed the second rakah, he should sit to recite the tashahhud in the manner called iftirash.

He should recite the tashahhud, of which several versions have been narrated; he may choose whichever of them he likes, but the best is to vary between them. **It is Sunnah to curl the pinky finger and ring finger, make a circle with the thumb and the middle finger, and point with the forefinger whilst reciting the tashahhud, and he should focus his gaze on his forefinger.**

If he is offering a three- or four-rakah prayer, he should stand up after reciting the first tashahhud, raising his hands as he did when he said the opening takbeer, and offer the rest of his prayer, reciting al-Fatihah only; he does not have to recite another surah with it.

But if he recites another surah sometimes, there is nothing wrong with that, because it is proven that the Prophet ﷺ sometimes did that.

Then if he is offering a three- or four-rakah prayer, he should sit for the second tashahhud, which differs from the first tashuhhud in the manner of sitting, because in this case he should sit in the manner called tawarruk.

Then he should recite the final tashahhud, adding to what he says in the first tashahhud the words "Allahumma salli ala Muhammadin wa ala aali Muhammadin kama salayta ala Ibrahima wa ala aali Ibrahim, innaka hameedun majeed. Allahumma barik ala Muhammadin wa ala aali Muhammadin kama barakta ala Ibrahima wa ala aali Ibrahim innaka hameedun majeed (O Allah, send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon Ibrahim and upon the family of Ibrahim; You are indeed Worthy of Praise, Full of Glory. O Allah, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibrahim and upon the family of Ibrahim; You are indeed Worthy of Praise, Full of Glory)." Narrated by al-Bukhari and Muslim.

And he should say: "A'oodhu Billahi min adhaabi Jahannam wa min adhaab il-qabri wa min fitnat il-mahyaa wa'l-mamaat wa min fitnat il-masih id-dajjal (I seek refuge with Allah from the punishment of Hell and the punishment of the grave, and from the trials of life and death and from the trial of the Dajjal)." Narrated by Muslim.

And he may offer supplication for whatever he wants of the good of this world and the Hereafter.

Then after that he should say the tasleem to his right, "As-salamu alaykum wa rahmatullah", and to his left, "As-salamu alaykum wa rahmatullah," turning his face so far to the right and left that the colour of his cheek can be seen [from behind].

Thus the prayer ends.

Sutrah (screen) when praying:

It is preferable for the worshipper to have a sutrah (screen) in front of him, such as a wall or a pillar or something else.

It is Sunnah for him to stand close to it, because of the hadith of Abu Saeed رضي الله عنه, according to which the Prophet ﷺ said: **«When one of you prays, let him pray facing a sutrah and let him stand close to it.»** Narrated by Abu Dawud and Ibn Majah; classed as sahih by al-Albani.

Dhikr following prayer:

Dhikr following prayer is prescribed in both the Quran and Sunnah. Allah عز وجل says: *{And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides}* [an-Nisa 4:103].

- Al-Bukhari and Muslim narrated from al-Mugheerah ibn Shu'bah رضي الله عنه that the Messenger of Allah ﷺ used to say following every prayer, after saying the tasleem: **«Laa ilaaha illa Allah wahdahu laa shareeka lah, lahu'l-mulk wa lahu'l-hamd wa huwa ala kulli shay'in qadeer. Allahumma laa maani'a lima a'tayta wa la mu'tiya lima mana'ta wa laa yanfa'u dha'l-jaddi minka al-jadd (There is no god worthy of worship except Allah Alone, with no partner or associate. His is the sovereignty and to Him be praise, and He is Able to do all things. O Allah, none can withhold what You give and none can give what You withhold, and the good fortune of any fortunate person is to no avail against Your punishment).»**
- It was narrated that Thawban said: When the Messenger of Allah ﷺ finished his prayer, he would ask Allah for forgiveness three times, and say: Allahumma anta as-salam wa minka as-salam tabarakta yaa dhal-jalali wa'l-ikram (O Allah, You are the One Who is free from all defects and deficiencies and from You is all peace, blessed are You, O Possessor of majesty and honour). Narrated by Muslim.
- In as-Sahihayn it says: **«You should glorify Allah, praise Him and magnify Him thirty-three times following every prayer.»**
- Muslim narrated from Ka'b ibn Ujrah رضي الله عنه, that the Messenger of Allah ﷺ said: "Dhikrs after the prayer, the one who says them or does them after each obligatory prayer will not be disappointed: thirty-three tasbeehahs, thirty-three tahmeedahs and thirty-four takbeerahs"
- It was narrated that Uqbah ibn Aamir said: The Messenger of Allah ﷺ instructed me to recite the Mu'awwidhatayn following every prayer. Narrated by at-Tirmidhi; classed as sahih by al-Albani.

It is not prescribed to raise the hands when offering supplication after prayer, because there is no report to that effect from the Prophet ﷺ.

Actions that are disliked (makruh) in prayer

1 **Turning slightly unnecessarily,** because the Prophet ﷺ said, when he was asked about turning whilst praying: **«That is something that the Shaytan steals from a person's prayer.»** Narrated by al-Bukhari.

The word translated here as stealing refers to taking something discreetly or openly. But if one turns for a valid reason, there is nothing wrong with it.

Turning whilst praying may be divided into several categories:

1. Turning with the whole body, to the point that one turns away completely from the qiblah. This invalidates the prayer.
2. Turning one's chest whilst one's feet remain facing towards the qiblah. This is disliked (makruh), and some of the scholars stated that it invalidates the prayer.
3. Turning one's head or eyes right and left. This is disliked, unless it is for a reason.

2 **Resting one's forearms on the ground when prostrating,** because the Prophet ﷺ said: **«Prostrate properly; no one of you should rest his forearms on the ground like a dog.»** Narrated by al-Bukhari.

3 **Tucking (or tying) up one's hair and garment,** because of the hadith of Ibn Abbas رضي الله عنهما, according to which the Prophet ﷺ said: **«I have been commanded to prostrate on seven, and not to tuck (or tie) up my hair or garment.»** Agreed upon.

That refers to gathering up the hair or garment, preventing them from prostrating with the person when he prostrates.

4 **Putting the hands on the hips,** because of the hadith of Abu Hurayrah رضي الله عنه who said: "The Prophet ﷺ forbade a man to pray with his hands on his hips." Narrated by al-Bukhari.

Praying with one's hands on one's hips is not allowed because it is what the Jews do, and because this posture is not appropriate for the worshipper who is standing before Allah عز وجل.

5 **Covering the mouth whilst praying,** because of the hadith of Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ who said: "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade a man to cover his mouth." Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

6 **Interlacing the fingers,** because of the hadith: **«When one of you does wudu and does it well, then goes out heading towards the mosque, let him not interlace his fingers, for he is in a state of prayer.»** Narrated by Abu Dawud; classed as sahih by al-Albani. This applies outside of prayer, so it is more disliked when one is actually praying. As for interlacing the fingers at times other than the time of prayer, it is not disliked, even if one is in the mosque, because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did that, in the story of Dhu'l-Yadayn that is narrated in as-Sahihayn.

7 **Moving a great deal and fidgeting during the prayer,** because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Be still in prayer.»** Narrated by Muslim.

8 **Praying when food is ready,** or when one is resisting the urge to relieve oneself, because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There is no prayer when food is ready or when one is resisting the urge to relieve oneself [by urinating or defecating].»** Narrated by Muslim.

Benefit

The ruling on it being disliked to pray when food is ready applies in the case where the individual feels that he is longing to eat and is able to eat the food, and it is in front of him and ready to eat.

If the food is ready but he is fasting, or he is full and does not want to eat, or he is not able to eat it because it is too hot, in all of these cases it is not disliked for him to pray when the food is ready.

Categories of movement during prayer:

Movement during prayer is subject to the following five rulings:

1

Obligatory:

This refers to moving when the validity of the prayer depends on it, such as if someone tells the worshipper that he is not facing towards the qiblah. In that case he must move to face towards it.

2

Prohibited:

This refers to a great deal of consecutive movement with no need for that.

3

Encouraged:

This refers to moving in order to do something that is encouraged (mustahabb) in the prayer, such as if one sees a gap in the row in front, and steps forward to fill it.

4

Permissible:

This refers to slight movement for which there is a need, or moving a great deal in the case of necessity.

5

Disliked:

This refers to slight movement for which there is no need.

Things that invalidate the prayer

The prayer may be invalidated by several things, as follows:

1. **Wudu becoming invalidated.**

That is because being in a state of purity is a condition of the prayer being valid, so if that state of purity becomes invalid, the prayer becomes invalid.

2. **Some impure substance (najasah) coming in contact with the worshipper when he is aware of it,** if he does not remove it immediately when he is able to do that whilst praying. If he is not able to do that, he must exit the prayer. For example, if he remembers that there is something impure on his shemagh (head cover), he should take it off, but if there is some impurity on his underwear and he remembers it, he must exit the prayer in order to remove it.

3. **Uncovering the awrah deliberately.**

4. **Turning one's back towards the qiblah deliberately.**

5. **Speaking deliberately,** because of the hadith of Zayd ibn Arqam رضي الله عنه in as-Sahihayn, who said: We used to speak during the prayer; one of us would speak to his companion when he was next to him during the prayer, until the verse was revealed: *{and stand before Allah, devoutly obedient}* [al-Baqarah 2:238]. Then we were commanded to remain silent and were forbidden to speak.

6. **Laughing out loud,** which invalidates the prayer according to scholarly consensus.

7. **The passage of an adult woman or a donkey or a black dog directly in front of the worshipper, closer than the place in which he prostrates.** That is because the Prophet صلى الله عليه وسلم said: **«When one of you stands to pray, he will be screened if he has something in front of him that is like the back of a saddle. If he does not have something in front of him that is like the back of a saddle, then his prayer will be interrupted if a donkey, a woman or a black dog passes in front of him.»** Narrated by Muslim.

8. **Omitting an essential part, condition or obligatory part of the prayer deliberately, with no excuse.**

9 **Eating and drinking deliberately.** Ibn al-Mundhir said: The scholars are unanimously agreed that the one who deliberately eats or drinks during an obligatory prayer must repeat it.

10 **Deliberately adding an essential part, or doing some essential parts before others.**

11 **Cancelling the intention,** because forming the intention and keeping it in mind is a condition of the prayer being valid.

Benefit

Laughing is of three levels:

Smiling, chuckling, and laughing out loud.

1. With regard to smiling, it does not render the prayer invalid.
2. With regard to laughing out loud, it renders the prayer invalid in all cases, according to scholarly consensus, because it involves making loud noises that are contrary to what is appropriate whilst praying, and it is showing disrespect towards the prayer and toying with it in a manner that contradicts its purpose.
3. With regard to chuckling (laughing quietly), which is something that comes in between smiling and laughing out loud, the majority of fuqaha are of the view that the prayer is rendered invalid by chuckling, if two sounds are made, otherwise it does not invalidate it.

Activities

1. Mention three things that invalidate the prayer.

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2. Mention four things that are disliked in prayer.

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3. Mention briefly the Sunnah actions of prayer.

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4. Mention four of the conditions of prayer being valid.

.....

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5. Mention the ruling on doing the following actions, with evidence.

- Placing the hands on the hips whilst praying.

.....

- Covering the mouth whilst praying.

.....

- Laughing out loud whilst praying.

.....

- Eating and drinking deliberately whilst praying.

.....

- Looking up to heaven whilst praying.

.....

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And Allah is the source of strength.

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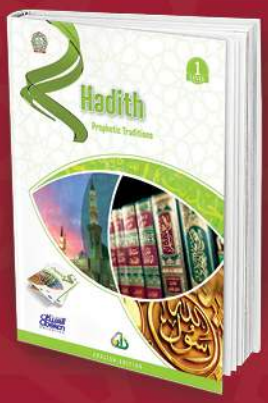

Distribution العبيكان
KSA - Riyadh
King Fahd Road, Al-Olayia
Tel: +966 11 4808654, Fax: +966 11 4808095
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